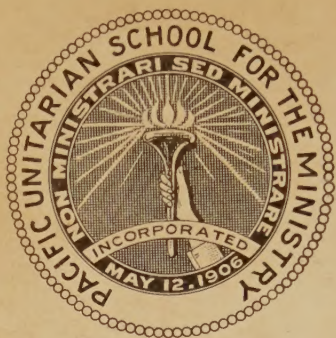




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SPIRITUALISM
ITS PRESENT-DAY MEANING

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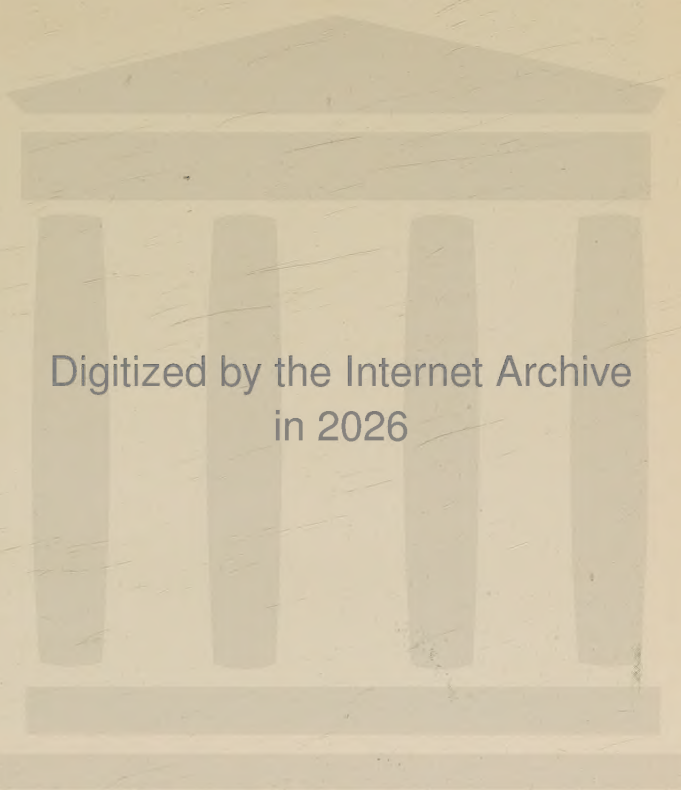
By A. P. SINNETT

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¶ Mr. Sinnett, who is one of the leading lights of Theosophy and one of the ablest exponents of reincarnation and the science of the evolution of races, embodies in this work the deeply interesting information which, as an occultist, he states he has derived about the human soul, its hereafter and other matters.

¶ Much of the work is due to the teaching of the occult master with whom Mr. Sinnett claims to be in touch. It cannot be doubted that even the most sceptical reader will be thrilled and impressed by more than one of the chapters of this remarkable and fascinating book.

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Automatic drawing in lead pencil, chalks, and bath-brick, communicated to "Candida" (Miss Martin) in January 1920 after a year of spirit teaching and training.

"The Price of Peace." "Candida's" guide writes that it is spirit rising out of the flames and smoke of worldly desires and ambitions.

SPIRITUALISM

ITS PRESENT-DAY MEANING

A SYMPOSIUM

EDITED BY HUNTLY CARTER

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PREFACE

THE INQUIRY.

THIS book contains the result of an inquiry into the meaning of the psychical renewal (commonly called Spiritualism) existing in this and other countries. The questions submitted to a large number of distinguished public persons were as follows :

1. What, in your opinion, is the situation as regards the renewed interest in psychic phenomena ?
2. In your view, does this psychic renewal denote—
 - (A) A passing from a logical and scientific (deductive) to a spiritual and mystic (inductive) conception of life ? or,
 - (B) A reconciliation between the two, that is, between science and faith ?
3. What, in your opinion, is the most powerful argument
 - (A) For, or
 - (B) Against, human survival ?
4. What, in your opinion, is the best means of organizing this movement in the highest interest, philosophical, religious and scientific, of the nation, especially as a factor of durable peace ?

Briefly the questions invite opinion on (1) the coming of the new "psyche" ; (2) its influence, material or spiritual ; (3) its trial by experts, and (4) its utilization.

Spiritualism : Its Present-Day Meaning

THE NEED.

In Maeterlinck's book, *The Treasure of the Humble*, there occur these words: "A spiritual—I should have said, a psychic—epoch is perhaps upon us, an epoch to which a certain number of analogies are found in history. For there are periods recorded when the soul, in obedience to unknown laws, seemed to rise to the very surface of humanity, whence it gave clearest evidence of its existence and its power. . . . It would seem, at moments such as these, as though humanity—and I would add to-day, all that lives with it on earth—were on the point of struggling from beneath the crushing burden of matter that weighs it down."¹ The meaning of this is clear. Man is renewing his quest for liberation. But it is no longer on a basis of soul. Mind has taken the place of soul. To-day every department of thought is preoccupied with the origin, nature and possibility of Mind. So, raised to unknown heights of expectation by the powerful curiosity excited by the modern discovery of Mind, man finds himself confronted by the mightiest problem of his existence. There follows the necessity in the minds of intelligent persons, at all events, to know exactly where we are psychically, the nature and actuality of the new problem, and to consider means by which a solution may be reached, so that the ignorance and confusion surrounding psychic subjects may be removed in the interests

¹ Just before the war began there was a wonderful combination of East and West, and a great activity among all the sciences in this country, as though the wise men were preparing for a great birth. The old-world wisdom was represented by Pythagoras, Plotinus and Plato, who were introduced to the new world, so to speak, by Hegel and other continuators of our own time, called Neos. These great old philosophers and priests of Soul, or Mind, as it is now called, were preceded by a vast outpouring of reprints of sacred books and wisdom literature, containing all the systems of mind, philosophy and religion. The new exponents of Mind appeared in physicists preoccupied with the electron, psychologists with the sub-conscious, biologists with heredity, variation and mutation, astrologers with the "Mind" of the planets, geographers with the ideal of pure region, civicists with the ideal of the pure citizen, industrialists with the ideal of the pure occupation, physiologists with the renewal of physical powers, and educationists with the release of initiation and genius. In short, there was a vast combination formed for the study and release of the miraculous powers in man.

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primarily of those who seek to become intimate with the unknown guest in order to secure a spiritual uplift.

AIMS AND SCOPE.

It will be gathered from the foregoing that the reason why this inquiry was undertaken was that I wished to express, as far as it is possible to do so in a small volume of opinion, the meaning and significance of the great synthesis of human thought on the all-absorbing problem of Mind. Beyond this I wished to find out whether what we call Spiritualism is an indispensable part of the problem which cannot be solved till the true sense, meaning and significance of Spiritualism are known. Doubtless there are many persons to whom this inquiry into Spiritualism will appear unnecessary. They think Spiritualism is negligible. A bigger miscalculation was never made. In thinking that it may be disposed of lightly as a popular demonstration of a method whereby both the pious and unpious may have supernatural aid (not at the disposal of the Ministry of Information, and not remarkable for accuracy, literary form and other planetary characteristics) to speed them in their search for news from nowhere, they are merely asserting their own limitation. Truly considered, Spiritualism is something more than a light-hearted game of hanging bogies round the Church for popular divines to cut their throats. I think that, as Mr. Clouesley Brereton and Professor Mackenzie suggest in their contributions, it may be definitely associated with the present spiritual world-movement. At all events, a world-wide preparation for a new attitude has been taking place these many years, and any one who cares to study the world-movement closely and compare it with the movement called Spiritualism will find that the two rest on a common ground of re-discovery and faith; that is, the re-discovery of, and faith in the miraculous power of Spirit now called Mind. To him, the first will appear on an approaching wave of emotionalism and imagination working through various other waves, philosophic, scientific, political,

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social, economic and sexual, towards a reaffirmation of the existence of Mind and its relation to, and dominion over, Matter. He will see the conclusions of early nineteenth-century philosophy and science entirely overwhelmed by this wave as it advances bearing new ones on its crest. On the receding wave both philosophy and science had arrived at the point of denying existence of Mind, both sought to suppress liberty and morality, both postulated the permanence of Matter. But on the advancing wave there is a wondrous change. Philosophy and science affirm the existence of Mind and its relation to, and dominion over, Matter; the reality of liberty and morality; the impermanence of Matter; and the active presence in the conscious person of a principle not only superior to, but something more than the ordinary intelligence. For proof, the reader is invited to turn to the contributions by M. Bergson and Dr. Geley. If these convince the reader that this new phase of the progress of philosophic and scientific thought is a positive aid to idealism, he may examine the equally important contributions by Sir William Barrett and Sir Francis Young-husband for their observations on what might be called the electron causes of unity between Mind and Matter. Thus the world-movement of the last half-century amounts to this, that once upon a time philosophers and scientists tried to make Mind into Machines; they are now making Machines into Mind. In other words, they sought a definition of Man as the expression of the world; now they seek a definition of Mind as the expression of the world.

Turning to Spiritualism, what does he find? A similar approaching wave of emotionalism and imagination, also working through various other waves, philosophic, scientific and so on, towards a conscious release of miraculous powers in an unknown element called Mind. Both waves are impelled by the general opinion that out of this preoccupation with Mind and the great promise of a conscious release of miraculous powers in mankind, is arising the dim outline of a philosophy and science which will not only christen and conquer these powers, but restore them to Man as a part of his vast inheritance,

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so that they will become vital and really intelligible to him, to be put by him to every practical use. And while the dim outline is taking definite shape, might it not be possible that in Spiritualism the world has already a new cause in a desire to reach out, providing an efficient instrument for the popular study and investigation of the mysteries of Mind both as an external and internal problem, which might be trusted to reveal indisputably to all a closer connexion between the two subjects than many persons imagine or admit, and thus bring forth a vast collection of experience from every department of human thought and action that might be accepted and utilized by the exponents of this incipient philosophy and science as a means of realizing them?

For this reason, then, the inquiry was planned to consider all sides of the problem of Spiritualism. What is Spiritualism? Is it a philosophical problem? Is it a religious problem? Is it a scientific problem? Is it all three? What does it mean to philosophy? What does it mean to religion? What does it mean to science? What does it mean to all three? What does it mean to each of the many and varied departments into which each of the three main departments may be divided? This is the broad outline of questions which has been filled in with many details by the answers contained in this book.

SOME DIFFICULTIES.

A word should be said on the difficulty of the undertaking. At first sight a symposium appears a very easy thing to undertake. All that has to be done is to send round a catechism to already overworked, outstanding persons (which, when one comes to think of it, is a clear case of cruelty to the eminent), then go on the Continent for a month's holiday, and then return to find all the answers sitting on the doorstep clamouring for an index, a nice introduction, and a pair of handsome covers and the imprint of a really tip-top publisher. But this is not how it is really done. Conducting symposia is not as easy as knitting nosebags for crippled ponies. Indeed,

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it requires far more industry, and, without going into minute details of this industry, I may say it requires infinite pains and a very large helping of patience. The first difficulty is that of handling a vast comprehensive subject in the form of a symposium that is not really a symposium, that is, as the Greeks understood the term. Actually, it is an inquiry or *enquête*, as the French say, to which the term "symposium" has been given doubtless because it is one in which many English persons take an interest because they do not know what it means. It is one thing to start a discussion among a number of bibulous persons seated round a table, who represent the wisdom of a nation, and leave them alone to finish it and the wine at the same time. It is another to invite opinion in the form of essays and letters from distinguished and very busy men and women on a problem of the moment that deeply touches every issue of life. No sensible person can doubt the vastness of the problem under consideration. Spiritualism, or the new Christianity as it might reasonably be called, is certainly the mightiest problem of to-day. As I have shown, the application of thought to the problem of Mind, and, I would now add, the discredit that has fallen on the old Christianity, has brought about a world-wide spiritual unrest amounting to a revolution, compared with which the political, social and industrial movements that were so prominent during the war appear now as little more than local incidents in the present-day development of the human race. Indeed, the two problems of Industrial Reconstruction and the Limitation of State Industrial Control,¹ which in war-time occupied the attention of everybody concerned with the rebuilding of trade, commerce and industry, are already looked upon as movements of minor moment compared with the sudden and amazing spread of interest in the evident desire for a renewal of the spiritual uplift. Thus in its rapid progress Spiritualism is almost unanimously regarded as an epoch-making movement, of which all other movements must take

¹ *Industrial Reconstruction*, A Symposium (T. Fisher Unwin); *The Limits of State Industrial Control*, A Symposium (T. Fisher Unwin).

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account or cease to have any lasting effect. More than one authoritative person have recently expressed the opinion that before the Labour movement, for instance, can be effective it must be placed definitely on a spiritual basis. It may appear a foolish thing to expect the adoption of new conditions by men who obstinately refuse to take covetous eyes off the material possessions of other men. But all the same, persons who take an intelligent interest in the true uplift of the people of this country do expect it.

A second difficulty is this. In endeavouring to handle this problem to mean something, one is faced at the outset with the complexity and inadequacy of language as we use it to-day. As a matter of fact every department of thought and activity has its own language. The philosophers have the language of the ages; the scientists have that of modern times. And every one of the innumerable regions, as it were, of which the three immense dominions, philosophy, religion and science, are formed has its own dialect, its own set of terms and their peculiar meanings. Likewise, every dialect has its variety of dialects belonging to the periods through which it has passed. Thus the diversity of meaning is amazing and bewildering. To explore one only of these regions requires a graduated course of instruction and athletics suitable to the age and experience of the inquirer. Take the term "God" for instance: to the higher mystic it is one thing, to the practical mystic another, to the metaphysician another, to the moral philosopher another, to the theologian another, to the scientist another, to the politician another, to the economist another, to the capitalist another, to the beggar another. To each of these persons it has a different name and different meaning. Only to the atheist it means nothing, simply because he is a fool or a knave. Thus it appears in turn as the Ultimate Reality, Mind, Spirit, Soul, Bliss, Life, Reason, the Eugenic Man (who to some persons is the bogey man), Money, Property, and so on, and so on. "God is Love," says one school of philosophy. But what is Love? Finck, Schopenhauer, Bain, Spencer and other sages

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differ. According to Pierre Janet, love is a nervous disorder. According to Romeo and Cyrano, it is something to be turned into verse at midnight, even if you go to bed supperless. This is one example of a term run to seed. There are thousands more. Life, Death, Birth, Immortality, Eternity, Infinity, Space, Intelligence, all these terms are continually undergoing revision, and adaptation to existing circumstances. Each has in consequence a very numerous offspring with a nose in common, and that is about all. Hundreds of useful brains are ruined by this unnatural fertility. I think it was Dr. Johnson Stoney who substituted the term "electron" for "radiant matter." The effect of this was to order a new scientific hypothesis, which I suppose refused to come otherwise. I might go on for ever revealing the verbal pitfalls that honeycomb the road to this inquiry. The maze of languages, the endless inflections, the truly puzzling contradictions in terms, and the paradoxes—it is not possible to dispose of these in one lifetime. Examine the following. If ultimate reality transcends consciousness, man's search for ultimate reality can never be attained in either the subjective or objective world. Again, what is the unconscious memory that Samuel Butler talks about? How can memory be unconscious? Simply it is a contradiction in terms. Again, what is absolute truth? Are there two absolutes? What is freedom? Surely it is something that exists in the imagination only. Actually freedom and slavery are the same thing. Again, intellect is a fixed thing: how then can it go swimming about freely, as it must do if it explores the infinite?

The fact of the whole matter is that our inherited and adapted language is quite inadequate to interpret our present stage of advance. We need a worthier, that is, a simple, significant and common language to express the new solar and cosmic experience upon which we are entering. There is not the slightest doubt that we are extremely retarded by having to interpret each stage of this wondrous journey in A.B. babble and A.D. addled jargon. What we lose by clinging to legacies from astrologies and

Preface

ancient animism is very clearly demonstrated by the hopeless confusion and bitter conflict produced by the careless use of the terms "Spiritualism" and "Religion." The terms that we use to define Spiritualism and Religion are really planetary ones that serve to blur and distort the vision of those who do not see clearly what Spiritualism and Religion are, how they are related (perhaps they are not actually the same, but complementary to each other), and who are therefore disposed to oppose what appears a counter-attraction to Religion for obvious reasons. Hence it is that the cause of the opposition to Spiritualism is a verbal and not a real one. A true definition of Spiritualism as the fount and spring of certain spiritual activities (that is, the process of reaching out of hands towards fullest expansion or righteous seeking, as those of Religion are the realization of the fullest expansion or righteous realization) would doubtless show that the opposition to Spiritualism is a profession, not an inclination. As the term implies, Spiritualism like Religion is a cause whereby human beings are switched into space. And, like Religion, it is not a soul-saving device. It is nonsense to talk about either being organized for the saving of the soul of John Bull. If the particle of soul possessed by John Bull is immortal, as we are led to suppose soul is immortal, there is no need to save it. It is already saved. The fact of the matter is that John Bull's objective vision has thrust his soul in the background. As a re-spiritualized being he will bring it to the front and expand it. Thus the main thing is to teach John to expand his soul by first saving himself from the iniquitous things that make his earthly existence unbearable. Take care of the physical-stuff and the soul-stuff will take care of itself. In popular parlance and fancy, the names of the physical and spiritual should be perpetually coupled. They are our two most prominent possessions that are continually acting and reacting on each other. The knowledge that we are potential soul-stuff as well as materialized soul-stuff would lead to the general recognition of a fact that enables human beings to utilize the

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pure soul-stuff to refine away the adulterated kind. By this process of refinement we are put into possession of intuitive qualities that make us accessible to that wondrous experience known in the East as the Highest Wisdom, that has been handed down from time immemorial. Reference may be made to Captain Roberts's interesting article on *Yoga and Spiritualism*, which approaches the Eastern definition of Spiritualism more closely than I have done. Regarded in this light as a cause of soul expansion, Spiritualism is one of the great forces of civilization; certainly it has no right to be despised. As to its ritual, that is a different matter. Like the Church ritual, it is open to criticism and the attacks of prejudice, and will remain so till it takes a form that conforms to the prejudice of every person that practises it. But before this can occur the meaning and significance of Spiritualism must be made clear to everybody. In short, Spiritualism and Religion need a new language. We might try God's language. But what is God's language? Neither Swedenborg nor Blake has told us. Yet both made occasional week-end trips to Heaven for the purpose of holding conversations with the Deity.¹

As might be expected, the language difficulty affected the questionnaire, which had to be translated into the different "idioms" to suit the different departments of thought it visited. Of course, no set of questions would satisfy everybody. And I suppose no person would think of passing unquestioned a set of questions that offered themselves as a case for argument. So what usually happens is that one person says: "Your first question is excellent, but the rest are absurd." Another says: "I like your second question, but for Heaven's sake cut out the rest." A third remarks: "Your questions are all right, but why trouble to ask them?" And a fourth observes: "Your questions are simply rotten. Why didn't you get me to set them?" If

¹ What is needed is a common language for intercourse, not between nations, but between individuals of one nation. Mystics, metaphysicians, philosophers, scientists, poets, writers, economists, industrialists, each have their own developed language-group or terminology, each differing from the other in meaning and significance as Whitechapelese from Chinese.

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one listened to this sort of thing, all the public would get for its money would be a preface and a pair of covers. Here is one objection that was raised to the present questions. Said the objector: "I am sorry I cannot undertake to answer questions framed as yours are. I cannot accept, to begin with, such a formula as 'psychic renewal,' which carries a multiplicity of possible connotations. The final question also presupposes an approval of what is loosely indicated. Again, what you call deductive I call inductive, and vice versa. Then, again, a mere specification of the 'most powerful argument' for or against survival is no adequate treatment of the problem." I suppose if one has a reputation for logic one must try and live up to it, no matter how absurd this makes one appear at times. As I told the objector, while he was working out his elaborate objection he might have registered his discerning opinion on an essential point of the inquiry. That his objection is groundless may be seen by referring to Miss F. R. Scatterd's article.

SUMMARY AND CONCLUSION.

Looking through the opinions with which the contributors to the symposium have honoured me, the first thing I notice is general agreement that a significant movement is taking place in our midst. Note the amazing facts of the movement in the articles by Mr. G. R. S. Mead and Mr. David Gow. The second thing is a disagreement concerning the nature and importance of this movement. Is it a vital cause? Is it a debasing effect? Is it true Spiritualism or false? Is it permanent or transient? These are the questions evoked. Hence two predominant feelings emerge. One is satisfaction, the other is dissatisfaction. A body of contributors whom I will call converts to Spiritualism are perfectly satisfied that a great and good thing is happening. Another body who are not converted are uneasy lest a very bad thing is happening. But neither know what is really happening. For the moment all is conjecture. The

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situation thus presented recalls Rembrandt's picture of Blind Tobit. Tobit has heard a voice outside. He has risen and is hurrying across the room in his blind way, his face full of glowing expectation. But instead of making for the door he makes for his own shadow on the wall, which grows larger as he approaches. And while he continues to make hopelessly for the shadow, the substance, as it were, continues to arrive without. If we add a second Tobit and the expression of a sudden curiosity as to the why and what of the things happening around the two, together with a pushing out of tentacles into the remote and unknown beyond the door, Rembrandt's picture would then symbolize the attitude of spiritualists and anti-spiritualists to-day. There is a third Tobit. He is as blind as the other two, but characterized by a listless want of interest in, sometimes a sullen dislike of, what others are trying to understand. This is an altogether depressing Tobit. He is negligible. He finds no place in the picture presented by this book.

Such is the impression conveyed by the answers to the first question. The answers to the second question plunge us into a wide field of speculation as to the effect of the Unknown Visitor on the blind seekers represented by the public. Is it a deepening of materialism? or of religion? a strengthening of the union of science and faith, of the ascertained facts of science and fundamental beliefs? or is it merely an increased longing to take part in sensational trickery? One of the results of this speculation is a valuable attempt at definition and distinction to which the articles by Sir Bryan Donkin, Mr. Allen Upward, Mr. G. R. S. Mead and Mr. Tarachand are, in particular, devoted. These and other contributors are evidently convinced that it is not possible to determine the activities of a thing till we know definitely what the thing itself is. Of course, it is very difficult to determine whether human beings are passing from a reasoned to an instinctive attitude or the reverse, simply because we do not know what instinct is, and where reason begins and instinct leaves off. It may be, as one contributor remarks, that instinct is subconscious reason.

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No one has been able to say with certainty whether the great external influence is reason which directly influences human beings. It is not so difficult to decide whether science and faith are being linked up. Except in the works of some ephemeral schools of thinkers and writers, conclusive evidence of reconciliation may be found, and it is certain that the religious outlook is becoming lastingly affected by certain scientific demonstrations. For instance, psycho-therapeutics furnishes a link between the high mystic and the mental specialist. On the whole there is a conviction that a change of mental outlook is taking place, but opinion is divided as to whether this change is materialistic, religious or otherwise idealistic. It is obvious that the division is caused by the very unsatisfactory use of the term "Spiritualism," which seems to possess a human capacity of adapting itself to all sorts of queer purposes.

Perhaps the greatest amount of interest centres round the third question. Indeed, this question calls forth endless arguments, from affection, necromancy, metaphysics, biology, evolution, psychology, the Bible, and so on. And no wonder, for survival is the crux of the inquiry. It is really Spiritualism on trial. Spiritualism is in some sort the accused of the inquiry, and the contributors are a body of witnesses whose evidence for or against the accused constitutes the main feature of the conference. Is there such a thing as survival after death, in any form, objective or subjective, in body or mind or in both? Only an atheist would be foolish or knavish enough to deny survival, and then it would only be a qualified denial. Even a Hæckelian evolutionist could not exclude survival by inherited traits of whose beginnings no one on earth could speak with certainty. Broadly speaking there are two classes of survivalists, just as there are two survivalist class-systems—the upper and lower ones. In Spiritualism, the upper class are persons who, like Swedenborg, pursue their activities in heaven; the lower are those who conduct their inquiries on earth. The basis of the upper-class system is the principle that there are seers who are capable of entering upon vision itself

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and of a clear first-hand and true interpretation of things that lie beyond the reach of mere "feelers." The lower-class system rests upon the principle that there are many millions of blind beings who are capable of throwing out "feelers" and thereby bringing themselves into direct communication with the object of their search. Between the extremists of the two classes, that is, the higher mystic and the lower planetary psychic, we find many intermediate classes of survivalists. These descend in order from the subjective to the objective, from the philosophical to the biological and anthropological interpreter. Thus, any one who cares to follow the survival argument as it is set forth in this book from the first page to the last will see it born under conditions that belong to the remote past, and thereafter passing through many stages to the latest one it has reached in modern times. It is not clear as yet who came first on earth. Maybe once upon a time gods and goddesses disported themselves as humans are doing to-day. Or maybe the earth was peopled by savages who led psychic lives, as neurotics are said to do now, and to them survival was a mystery brightly clothed in myth, magic and miracles. In the present inquiry, however, philosophy comes first, and, as all may see by referring to the articles in that section, in its highest philosophical form belief in survival first saw the light in circumstances and amid surroundings of civilization which certain survivalists desire to reproduce to-day. Immortal Spirit, or Mind as it is now called, was raised to god-like rank, and in this pure form was entrusted with the control of man, after man by an elaborately simple science of self-culture through intense concentration had obtained control of spirit. Assimilation brought about by an inner subjective process was the condition of survival. Man saturated himself with Spirit, and thus became all Spirit.

At the other extreme is a system of spirit materialization which some critics maintain was obviously devised by the unscrupulous, both amongst the ancients and the moderns, in order to deceive and control the weak and

Preface

ignorant. When the iniquities of the system are fully known it will collapse, and the worst feature of present-day Spiritualism will disappear. Some of these critics, particularly eminent mental specialists, of the practices of Spiritualism are perfectly correct in asserting that these practices are full of real danger and do certainly unhinge the brain of the uninitiated, just as the highest form of Yoga practice will do. The danger lies in inviting the untrained abnormal powers in man, the psychic faculties, suddenly to accomplish miracles that can only be accomplished by the faculties after they have been highly trained for the purpose. It is like inviting a person who is all matter to become all spirit with a jump.

Not much is said on the fourth question. There are means, no doubt, of utilizing the new "psyche" that has come amongst us, and these will appear more fully when we know what the "psyche" is. For the present, metapsychical and psychical research are strongly recommended as a start at organizing the new scheme of the universe on a basis of Mind.

The general conclusion of the symposium is that the civilized human race are standing unconsciously within the threshold of a new era of the discovery and utilization of the miraculous powers in man. At the same time, the conditions of existence are so changing that the human mind is being transformed, and in such a manner that history will not repeat itself as it has the reputation of doing. In short, mankind for the first time in their history are about to realize their potential Self.

ILLUSTRATIONS AND ACKNOWLEDGMENTS.

As it seemed to me that the interest and perhaps the value of some of the arguments might be increased by illustrations, a few have been added. At the same time I am not prepared to speak either for or against them. As evidence they must speak for themselves.

I am deeply grateful to the owners of these illustrations for permission to reproduce them, and to the distinguished

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men and women who have honoured me by taking part in the symposium. If they will do me the favour of glancing at these pages they will find that their contributions serve to fill out the outline of, I trust, an important design with significant details that will surely serve to show others what representative persons are thinking about this mighty problem of Spiritualism.

HUNTLY CARTER.

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THE RISING PSYCHIC TIDE

G. R. S. MEAD

PERHAPS it would be more correct to speak of a wave and not of a tide when endeavouring to estimate the present steadily increasing interest in the psychic and the psychical. But whatever it may be in the scale of general history, in comparison with the state of affairs say thirty years ago it seems to me to be a tide. Concentrated attention no doubt exaggerates, but the thing is with us in steadily increasing volume. Even if one has a good acquaintance with the general spread of the various movements connected directly or indirectly with the psychical in one form or other, it gives no idea of the number of organized bodies, societies, associations and groups that have sprung up like mushrooms from the ground in wellnigh every country. It is indubitably very large ; while as to the members of such bodies they must be estimated in millions. But even if we possessed statistics they would give us no idea of the extent to which interest is spreading among the general public, especially during and since the war. I am using "interest" to include every kind of attentive attitude. It may be an open-minded spirit of inquiry, it may be simple curiosity, or it may be any grade of belief, from soberest credence to wildest credulity.

I am also using the terms "psychic" and "psychical" in a more widely extended sense than some may be inclined to allow them, though not in their common psychological meaning of mental. There is no accepted definition, even among students of psychical research, and we may expand or narrow the meaning according to our proclivities and values. On the nether side the psychical is secular and

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materialistic enough in all conscience ; it rises, however, through all grades, and accompanies the inspiration of the artist and genius ; it thus contacts the spiritual and brings us face to face with the enormously important study of the psychology of religious experience, in which it is of first importance to determine what are the psychical elements and what the spiritual. But, as is well known, spiritual, like all such general terms, is an equally indeterminate label with the psychical ; spirit has been used for anything from breath to divinity itself. For some people accordingly the spiritual world is all that is not physical, while for others spiritual transcends the physical, the psychic and the mental. I think it preferable to use spiritual in an ethico-religious sense, or for an immediacy that transcends " vision " of any kind, or for the inworking of immanent deity ; spirit, I would believe, is independent of all " planes " and " states " ; the " powers " of the spirit are the choir of the virtues ; it should transcend the duality of subject and object, as all the mystics have declared, and as our more intuitive philosophers contend. Thus, for instance, Eucken writes :

" Life in the individual must have roots deeper than the immediate psychical life ; for psychical life cannot itself produce and make clear that which occurs in it, for this reason at least, that it involves the antithesis of individual and environment, of subject and object, beyond which spiritual creation results."

So also Bergson, whose conception of the chief end of genuine philosophy is that it should introduce us into the spiritual life, by means of the spirit, by which he says he means " that faculty of seeing (or intuition) which is immanent in the faculty of acting and which springs up somehow, by the twisting of the will on itself, when action is turned into knowledge." Spirit transcends subject and object, even as the true person transcends unity and multiplicity.

I therefore prefer to call psychic much that is generally referred to in ordinary parlance as spiritual. If we agree with Sir William Barrett, who tells us that the study of human personality and the extent of human

faculty form the main objects of psychical research, it is difficult to see where the limits of the psychical are to be set; for human personality can contact the divine, and communion or union with divinity is the *summum bonum* of all the great religions. Nevertheless, Sir William agrees that the spiritual is of another order, and the psychical but a stepping-stone to it at best.

In a general sense we may say the psychic can be contrasted with the spiritual because of the former's phenomenal nature; though invisible it is still seen, though inner it is still outer, though internal it is still external; it is also "phenomenal" in a vulgar sense, for there is no doubt that it is the element of the marvellous in it that has been the chief cause of the great attraction it has ever possessed for mankind in general throughout the ages. To-day also attention to the soul and its mysteries has been re-aroused by *mira*, if we are no longer to speak of *miracula*. Now, as ever, it is not the inmost things of the soul, but its outer marvels, that have amazed the public and challenged the scrutiny of science. It seems almost as though the exaggerated denial of materialism, scepticism and rationalism had to be startled with as exaggerated assertion from the other side. In any case, attention to the psychic has been re-aroused by the abnormal, extranormal and supernormal phenomena, functions and activities of human personality. It began with mesmerism a century or more ago, and every phase of the movement has been met, as is well known, by the most bitter hostility on the part of official science. In spite of denial and ridicule, however, the evidence as to so-called mesmeric phenomena accumulated by degrees, and a vast field of research was opened up, until, under the name of hypnotism,^{*} it has become part and parcel of accepted scientific

^{*} Dating from the mechanical means discovered by Braid in 1843 to induce hypnotic states. This line of research and theory was taken up and developed by the Paris School founded by Charcot, to which later on was opposed the school of Nancy under Liébault and Bernheim, who would explain everything by suggestion. Both schools scout utterly the idea of what used to be called animal magnetism or psychic force, but of late this theory has been revived on strictly scientific lines by Boirac, who

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investigation. The chief interest of the medical faculty in mesmerism or hypnotism has been its use as a curative agency. Many think that the phenomena can all be explained by talking of suggestion ; but " suggestion " is merely the name of a trigger that liberates forces of which we know nothing. To-day, outside medical circles, mental and spiritual healing, as it is called, and psycho-therapeutics of every kind and description are practised on an enormous scale, and that, too, without putting the patient into an hypnotic state. All this falls within the domain of the psychical. Mesmerism has at the same time made us acquainted with a large number of extraordinary phenomena which were previously considered incredible, and has largely aided to build up a new science of psychiatry. Some of the earlier experimenters, however, discovered that there was a great deal more in it than has been since brought out by medical specialists. They discovered among other things " lucidity," as it used to be called, now better known as clairvoyance, and for some this reopened the whole question of an " other " world and the domain of the supernatural, as it used to be called in the old culture.

But what has done most to make this world-old subject once more an experimental question has been the rise and enormous spread of modern Spiritualism or spiritism. Sometimes a precise date is given for its origin, and we are asked to trace the whole of this movement to what are called the " Rochester knockings " in the United States. But I remember many years ago reading records prior to that date of a seven years' " controlling " of members of the Shaker communities by what purported to be the spirits of North American Indians. These religious communities took the whole matter very seriously,

contends that not only must *both* hypnotism *and* suggestion be taken into account, but *also*, in cases where both have been rigorously excluded, a force of some kind transmissible from operator to subject. See Émile Boirac, Recteur de l'Académie de Dijon, *La Psychologie inconnue : Introduction et Contribution à l'Étude des Sciences psychiques* (Paris, Alcan, 1908) ; also *L'Avenir des Sciences psychiques* (1917). Both these books have recently been translated into English.

and endeavoured by their prayers to free these earth-bound souls, as they believed them to be, and it is said they succeeded in doing so. In any case, the idea of communication with the dead once more began to present itself to many who had been taught by science and the new culture to reject such a possibility as a vain superstition. The practice began first of all generally by crude methods, such as rappings and table-turning, but mediums and sensitives were discovered or developed, who passed into trance and were controlled in various ways, and the whole complex of phenomena associated with modern spiritism speedily followed. An enormous mass of communications and "teachings" of all kinds, purporting to come from the dead or from other intelligences in the unseen world, has thus been poured forth. There has been of course much folly, unconscious mediumistic deception and self-deception, and with the advent of the paid medium and professional sensitive deliberate fraud and trickery of all kinds. But many of the phenomena have occurred in family circles or in small gatherings of intimate friends, where the medium was one of themselves.

The phenomena of mesmerism and spiritism paved the way for a revival of interest in and a psychological interpretation of what are called the occult arts and sciences, and all those practices that had been shrouded in secrecy in the past, and therewith the idea of controlling instead of being controlled emerged. There followed a widespread endeavour to learn not only from the past what bore on the development of psychic powers, but also from the East what is still practised. Much of this has been gradually adapted and modernized and changed beyond recognition, and the ferment is still working powerfully. Though the preponderating interest has always been in the phenomena and in the powers, at the same time a more serious interest has developed in the deeper problems of religious experience and in self-discipline and self-culture of a higher order.

It is impossible to give in a paragraph any idea of the enormous modern literature that now exists on all these

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subjects. Looking back some thirty years, when this literature was comparatively small in volume, it seems quite amazing that in so short a time so much could have been produced. Most of the literature confines itself to the present, some of it attempts to revive the past or to adapt it to the present, and some of the highest inspiration of antiquity has thus been popularized. Taking it all together, it is by far the most extraordinary literature of the times. It is, of course, largely popular ; the unlearned have not waited for the scientists, scholars and specialists to lead the way : some have taken from the works of the specialists what they could adapt for their own purposes ; others have been led to study at first hand for themselves. At the same time, among the learned, from a different point of view, the study of comparative religion, mythology, folklore, magic and all the rest of it has developed in a most remarkable manner. The difference is that when the people are deeply interested, when they believe, they try to practise ; it becomes intensely personal for them, it is not a matter of purely intellectual interest.

Of course, in all this there are abundant ignorance and error and extravagance and self-deception of all kinds. How should it be otherwise ? For the psychical is really more puzzling and misleading than the physical and intellectual ; the personal factor cannot be eliminated ; it enters into it in every phase and therewith human nature in the raw. The human element with all its hopes and fears is there all the time ; it cannot be suppressed. There are no mechanical contrivances of lifeless matter, as in physical research : the instruments are living organisms.

But science has gradually been forced to turn its attention to the phenomena of spiritism as well as to those of hypnotism, and men of the greatest distinction in physical research and other departments of methodical work have tested many of these psychical happenings. First of all there were a few pioneers who risked their reputations and faced the greatest ridicule and contempt in asserting that certain of these phenomena occurred. Then co-operative systematic work of an experimental and

observational character was organized. Certain classes of phenomena were authenticated and analysed and hypotheses put forward which are gradually influencing all but the most reactionary schools of psychology. And now, after forty years, even with regard to the crucial question for so many as to whether or not there is survival of bodily death, some of the most distinguished and experienced leaders in methodical psychical research, after the most rigid tests to eliminate fraud and self-deception, and after stretching the hypothesis of the ever-extending subliminal of the medium and sitters to the breaking-point, are giving way in face of the evidence and cautiously admitting that in some cases it is possible to find oneself in touch with some part of a surviving personality. What wonder, then, that ordinary untrained and unlettered men and women should have jumped to this conclusion from the start? Indeed, it must be confessed by those who have had experience of the better class of phenomena of this kind that it looks as if it were possible; or, at any rate, that we are dealing with a baffling power of simulation that is quite beyond the range of the cleverest actor.

It is sometimes asked by people, when first they become acquainted at first hand with these subjects, Why are not more people interested in them? Our contention, however, is that the interest is already very great, and that there is now less need of convincing people about the genuine occurrence of psychical phenomena than of insisting on caution and sobriety in dealing with the subject. In the extended sense in which we use the word, we repeat, interest is no longer of the nature of a spasmodic wave; it is a rising tide. We meet with it on all sides and in the most unexpected places: psychism is the talk of the drawing-room and the scullery, of the palace and the cottage. There is no class of life, no grade of intelligence, that this rising tide has not moistened to some extent.

Philosophers and students of history tell us that there is no exact parallel between the present state of unrest and uncertainty and the rejection of traditional beliefs

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in any epoch in the past. But if we might, for the sake of a rough comparison, conjure up a picture from the past, then, turning one's eyes in certain directions in the London of to-day, we might almost fancy ourselves back in the Rome or Alexandria of nineteen hundred years ago. Many of the beliefs and practices that dogmatic rationalism, and for the matter of that the whole tendency of modern culture, has hoped to banish for good and all to the limbo of superstition, are back again; and with them a host of subtler beliefs, some of which seek weapons of defence in the latest discoveries and speculations of borderland science. In many directions we may see, if we look for them, revivals of divination, seers and soothsayers and prophets, pythonesses, sibyls and prophetesses, tellers of dreams and of omens, mantics of every description and by every sort of contrivance; astrologists and even alchemists; professors of magical arts and ceremonies; cosmologists and revelationists; necromancy and communion with spirits; enthusiasm, trance and ecstasys. And with all this, as of old, keeping pace with religious unrest and loss of faith in traditional beliefs, and blank denial of anything beyond the range of the physical, there is what looks very much like the bringing in of new gods and new saviours and new creeds, the blending of cults and syncretism of religions; societies and associations, open and secret, for propagating or imparting new doctrines—new at any rate to their adherents, though mostly old enough.

This is a very rough sketch, of course; the outlines are over-emphasized and the colours are crudely used to bring out the comparison. But there was at the same time, also, as we know, in the past a genuine spiritual life stirring in the depths which manifested itself in many modes and lives, and finally, out of a number of competitors for popular favour there emerged for the West a victorious form of religion, a new world-faith. I believe, and many believe, that there is also to-day a genuine spiritual life stirring in the depths under all the stress and struggle and ferment, psychic and otherwise. But the present age can be compared only very imperfectly with any period in the past. The past has never had to deal with

a real world-problem or with such widespread profound uncertainty. The Græco-Roman world was a circumscribed area. Our present world is the whole globe, and our present age is of necessity faced with problems that embrace the whole of humanity and its recorded history. What we need to-day, I believe, is not a new religion in any separative sense, but a better understanding of religion and all it stands for. We need to be suffused with a new spirit of genuine sympathy, a spirit that will enable us to recognize and value the essential truths in the great world-faiths as all of one origin ; though indeed that is not a new idea—it was attempted also in the past among the Hellenistic mystery-religions. Mystery, however, and even high mysticism are now out of fashion and looked upon with the gravest suspicion. We need a new creative spirit that will replace all this with new forms of immediate self-realization. What we want above all is that wisdom of the spirit that will enable us to bring about a genuine reconciliation between science and religion. They have been divorced too long, though perhaps it is for a beneficent purpose that the future alone will be able rightly to appreciate. Is it possible that this recrudescence of interest in the psychical may, if purified and rightly used, supply us with the means of approaching the ground on which science and religion can not only meet in friendship but join hands in wholehearted co-operation ? Art and philosophy must also come powerfully to the rescue and aid in the reconciliation. But in this age of technical and industrial development we are suffering chiefly for want of a vital science to complement the science of physical things ; we have crying need of some spiritual mode of knowledge or assurance that can satisfy the whole man ; it is unnatural to keep our religion in one compartment and our science in another. It is the mark of an artificial age, an age divorced from living nature, though one of ever-increasing mastery over the inorganic ; but with our enslaving of physical forces comes the ever-increasing slavery of ourselves by the physical and material ; our wants are steadily increasing.

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The marvellous results that have attended modern methods of physical research are absolutely without parallel in the history of the world. In relation to the physical achievements of the past they can be represented diagrammatically by no curve of development. Compared with the painfully slow rate of progress up to a century or two ago, the present leap forward must be represented by a straight line not far out of the perpendicular. Physical research has in its own domain broken down the barriers of physical ignorance on all sides. But magnificent as are the triumphs of the intellect in dealing with the material, they are the result of a one-sided effort and cannot satisfy man as a whole. This material progress must be complemented with equal success in the inward way. It seems very much as though we have lost as much as we have gained and are at last beginning to be conscious of it. The present state of affairs reminds me somewhat of the old mystery-saying which two thousand years ago declared : " Ye have eaten dead things and made living ones ; what will ye make if ye eat living things ? " —though indeed the making of living things is hard to discover.

Before the rise of modern science, in the days of the Renaissance, there were those who attempted to cover the whole field of the arts and sciences, encyclopædic men, students of books for the most part ; but to-day it is utterly impossible to do so. It is an age of specialization, and even the specialist is unable to keep up with the whole of the work done in his own subject. No intellect can cover the whole field of knowledge of this kind ; there is need of the development of a new faculty, a new means of apprehending.

The natural organizer and orderer is life. By entering into life, perchance we might learn somewhat of its secret operations. Does man possess the means whereby he can come into immediate touch with life so that he can learn to know its nature, not as the intellect thinks and knows matter, but in some way appropriate to vital knowledge ? That there is such a possibility in man has always been maintained by the illumine and

by sharers in certain modes of immediate spiritual experience.

Sympathy, instinct and intuition are of the greatest interest to students of that extended sensitivity which plays so large a part in the psychical. Intuition, however, does not supersede intelligence for practical scientific purposes ; it complements it.

As far as I am aware, the Philosopher of Creative Evolution has nowhere explained how the "intellect can turn inwards on itself and awaken the potentialities of intuition which slumber within it." But many have told us that the way to intuition lies in that direction—the turning inward of the mind on itself, the stilling of the mind, the banishing of phantasy and the bringing to rest of the operations of the discursive reason. This is no negative quietism, nor is it a blankness and a passing into other regions of subtler phantasy or even of the veridical invisible, but a very positive state of intense attention, followed by vital union. It is the cultivation of a divining sympathy for vital processes, not of an extended consciousness of things.

William James says that in all ages the man whose determinations are swayed by reference to the most distant ends has been held to possess the highest intelligence ; and by "most distant" is meant, of course, wide-reaching and deep-going ; and this should mean already the dawning of the power of the immediate intuition of the purpose of life. The more remote is the end in this sense, the more moral becomes the determination. Thus for the highly developed intelligence the good of the individual is to be found in such activities as favour the common welfare. The individual is inextricably bound up with the whole ; his good is its good, and its good is his good. The most practically moral faith thus seems to me to require the belief that under the guidance of Divine Providence the soul of humanity is working towards an organization and harmonization of its individual units that will enable it to reach a self-consciousness of its own proper order, and that this higher consciousness can gradually be shared in by the individual in

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proportion as he subordinates his interests to those of the whole.

Within this high over-belief in the divine origin, guidance and end of man, there is reasonable room for the notion that the soul of humanity as a whole is potential in the individual, and that the actualizing of this potentiality in the perfected person is the end towards which the ever-changing individuality in seemingly seeking its own ends is unconsciously striving under the impulse of the inworking of that common soul of humanity. Consciousness of this purpose and process would seem to depend fundamentally upon the development of the power of sympathy whereby the individual comes into ever greater awareness of the life in nature, in humanity, and in himself. Sympathy in this humane sense connotes harmlessness, well-wishing and goodwill to all that live. But sympathy is also of another order, for in the individual man there is as it were a recapitulation of all the characteristics of the lower orders of sentient existence. His body is possessed of a sympathetic system, and it is largely with phenomena of an automatic, spontaneous and instinctual nature that we have to deal in preliminary psychical investigation. But such extension of sense and action requires far greater discipline and control than does the normal field, if man is to maintain the equilibrium and poise of his whole nature, without which the individual cannot become the conscious vehicle of that higher order of spiritual energy which works deliberately for the good of the whole of humanity. This spiritual energy may be said not only to sum up the experience of humanity but also to be provident of its future needs.

Man is driven by this spiritual impulsion to seek the means of satisfying needs of his nature that are totally unknown to the animal. He must perforce strive for all those things which constitute civilization and culture, for scientific and artistic, for social, moral and religious ends, for the satisfaction of instincts, sentiments and ideals that do not concern his purely material and secular existence. Though he may not be able to explain the nature of these high aspirations that stir his deeper nature,

he is perpetually driven to seek satisfaction for them by a purpose that leaves him with a feeling of loss short of utmost self-realization. The nearest approach to legitimate satisfaction for the individual in this ceaseless struggle is perhaps to be found in a consciousness of harmonious development in his whole nature. When through moral training and self-discipline, thought, feeling and effort co-operate, we experience a sense of being in harmony with the purpose of the whole of our individual life, or with the purpose of things manifesting through us as a moral personality. This purified and balanced state seems to be the one condition under which the individual can without harm to others or himself wield extended powers of sense and activity. But this is an ideal state of things and we are far from it. Creative life does not seem to be much interested in avoiding risks. Extension of the field of sense and the rest, and invasions and uprushes of a psychical nature, do not wait upon the development of moral character; they occur at all stages of human growth.

If, then, the psychical is not the spiritual, it is also, as we have seen, not the intellectual. Indeed, ordinary psychical capacity is notoriously unaccompanied with intellectual ability. But meanings and values in the psychical are vastly more difficult to find even for the most highly trained intellect than they are in the study of the physical. The present invasion of the psychical thus affords the developed intelligence, which has so successfully dealt with the physical from a material point of view, an admirable opportunity for further development and for a deep-going rectification of the inner senses as well as the outer, by purging them from the operations of the phantasy, and further freeing them from the power of fascination of subtler sense-impressions, thus arriving at a truer meaning and more correct evaluation of the phenomena of invisible nature. It is a very difficult undertaking indeed, for we have first of all to invade the border-realm of the mythic old man of the sea, ancient Proteus, who perpetually changes his form to prevent capture; it is only when he is held securely

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by the illuminated intelligence and purified instinct that he reveals his secret. The dissolving-view kaleidoscopic dæmon must first be exorcised before we can go further. But beyond that is the fascination of subtle sense-experience in supernormal states. We have had enough of dressing up the living things of unseen nature in the cast-off clothes of physical representations. This work is beginning, and the way is being prepared for a further advance, and therewith for a further revision of things of greater moment.

Meantime popular psychism is intensifying many undesirable elements in human nature, and values are at a discount. Psychic sensitivity is frequently regarded as a sign of spiritual development; psychic experience is looked upon by many as something desirable in itself; indeed, all the extravagances of the past are repeated as though the history of their disastrous results had never been written. Not to speak of the patent dangers of mediumship, of the risk of insanity, obsession and physical and moral degradation, there is much else that is very unhealthy. The idea of the adept and initiate in secret knowledge, the ideal of the divine man or woman, of the god-inspired, or at any rate of the human with super-human powers, is in the air. No claims are too egregious to command acceptance by a following of some sort or other, and sometimes by an adhesion of thousands. Among people psychically suggestionable it is enough to assert and to continue to assert to obtain wide credence; skilful or even the clumsiest modes of self-advertisement are sufficient for the purpose. Adulation and idolatry are lavished by the impressionable on psychics as impressionable as themselves; lo here and lo there! is heard on all sides.

But in spite of all this extravagance the psychical on its disciplined side does indubitably point to an extension of effective human personality, and I believe that the rising tide of interest in it is the forerunner of a new age of inquiry. It is to the spiritual, however, and not to the psychical, that we must look for salvation; it has always been so taught by the greatest of mankind,

the founders of the world-faiths. But faith may be transformed to knowledge of a spiritual order. Religion is not only faith ; it is finally gnosis. Towards this high end psychical science may be made to yield something of value.

MYSTICISM AND SPIRITUALISM

EVELYN UNDERHILL

THE present revival of Spiritualism seems to me to demand no special explanation other than that provided by the law of supply and demand. Plainly, it is directly related to the widespread bereavements of the war, and represents one more effort of the human "psyche" to satisfy its own conscious or unconscious longings. The dramatic and creative powers of that "psyche," its almost unlimited capacity for self-deception, have been demonstrated in many psychological experiments, and are enough to account for a large proportion of the reported "communications." Thus the hand of the automatist surprises him by writing the message which he secretly longs to receive: and this message often convinces him because (a) it is at his own mental level, and corresponds in general tenor with his unformulated demands, and (b) it frequently contains dream-elements of which he had not consciously thought, and which therefore seem to come from "the beyond." Though he may persuade his surface mind that he wants truth, the stronger self beneath wants hope and relief from pain, and will never allow him to investigate too closely the origin of its consolations. Mediums, too, appear to be able thus to divine and respond to the instinctive wishes of those with whom they are *en rapport*. In the séance, where the individual wish-to-believe is reinforced by the heightened credulity and emotional tone of the crowd-spirit, the conditions for hallucination are so perfect that all phenomena produced under such conditions demand criticism of the most searching kind. Increased knowledge of human suggestibility obliges us to rule out many experiences reported in good faith,

because it has been shown that psychologists can produce these experiences—which include the hearing of voices, the seeing of “materialized spirits” and levitation—in suggestible subjects. I do not contend that the unconscious wish, automatism and human suggestibility account for all psychic phenomena. They do not. But when these possible causes have been eliminated, the number of well-attested facts that still seem to demand a “supernatural” explanation is much reduced. The whole subject is at present in confusion because those who are most deeply interested in Spiritualism seem unable to discriminate between the satisfaction of feeling and the quest of truth, and often resent the application of the ordinary laws of evidence to their reports. Our great need is for patient, honest and thoroughly disinterested investigators, free from any desire to prove or disprove personal survival, who will collect and criticize the mass of material now being produced; and isolate that small part of it which cannot be accounted for by the known laws of psychology. Such a study would certainly increase our knowledge—at present rudimentary—of the human self, and perhaps that of the universe in which we are placed.

From the point of view of a student of spiritual literature, one of the most remarkable and distressing characteristics of “Spiritualism” is the thoroughly unspiritual tone of its revelations. It fails to respond to the higher cravings of the soul, and never approaches the nobility and beauty of that conception of Eternal Life which has been developed by the mystics. To any one familiar with the Christian idea of the “beatific vision” of reality as the substance of our immortal life, even the least vulgar description of the future world which Spiritualism has to offer must seem like a bad dream. There is no need to insist on the materialistic absurdities which the authors of these “revelations” invite us to believe, or on the ingenuous way in which they disclose the earthly origin of their ideas. But there is need to insist on the fact that any general acceptance of their pronouncements means a

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degeneration from that conception of Eternal Life which philosophy and religion have already achieved. The opposition between the mystical and the "spiritualistic" view of reality is fundamental. It is significant that no mystic is ever found to concern himself with the problems of personal immortality; and none has brought back from his ecstatic ascents to that which Ruybroeck called the unwall'd world of spirit any description of the "planes" and "spheres" of the spiritualist's universe. For the mystic, "God is the only reality, and we are real only in so far as we are in His order and He in us." Attaining to that realness he can afford to leave the rest, for he has transcended the world of mere duration and is already an inhabitant of eternity. But the "spiritualist" seems unable to conceive eternity. His immortality is a prolongation of time. It involves no achievement of being, no release from the stream of succession; it satisfies no teleological craving of the self. Yet it is just in this teleological craving, this instinct for a perfection of life which earthly conditions can never provide, that the most spiritual men have agreed to find the most powerful of arguments in favour of the survival of the soul.

AN EASTERN CANDLE OF VISION

GEORGE RUSSELL ("Æ")

I LIVE in Ireland, and have no personal knowledge of the psychic revival you refer to as existing in your own country, and any answers I could make to your questions, based as they would be on hearsay, would be without value. Personal intimacy with movements is necessary before one can criticize or make suggestions with regard to them. I have had no experience of what is called Spiritualism, though I have read a number of works by spiritualists, but I have not been sufficiently interested in the results recorded to make investigations on my own account. The spirit of man while it is in the body, manifesting through the poets, artists, musicians and mystics, seems to me to have access to a deeper life than entities out of the body speaking through mediums. Platitudes, whether uttered by the living or the dead, are equally uninteresting to me, and I have not yet, in the literature of Spiritualism, come upon thoughts which were worth remembering, or if they were wise things said, they had already been said better in literature deriving its inspiration from other sources. I do not deny the sincerity of mediums or that psychic manifestations take place, but, admitting that the phenomena are genuine, they are so stupid in most cases that I see no reason why I should study them with more seriousness than I should study the utterances of a drunken man. Like the utterances of the drunken man, they may be of interest to psychologists and those who study the workings of the subconscious mind, but spiritual wisdom must, I believe, be attained otherwise, and the way has been pointed out by many

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mystics. I think, for example, that in the Yoga Sūtras¹ of Patanjali a more scientific method of attaining certainty about spiritual things is outlined than can be found in any of the publications of Psychical Research Societies or spiritualists which I have read. The question of immortality is not one to be decided by abstract argument, but by evidence, and I believe many who have followed the instruction given by the Indian sage have acquired psychic and spiritual vision, and have been able to see directly into spheres of being invisible to others and to see the dead, and had not to rely on the utterances of mediums, coloured by their own personality, the character of the subconscious mind, or influenced telepathically by the presence of others, and who were probably as inaccurate in their interpretation of the thought of the disembodied as they would be in their interpretation of the thought of the living. For myself, I desire to hear with my own ears and to use my own spiritual vision, and to discuss what I hear and see with those who can also hear and see, as we do in regard to things of this world, and I do not want to listen to utterances by mediums or to trust to second-hand evidence. I doubt whether the spiritual life of humanity can be deepened by psychic phenomena, though they have the general interest and importance all things relating to our complex being have. Whenever through any medium come utterances of the high quality and beauty we find in the Upanishats, Bhagavad-Gītā, Gospels, Tao or Humetic books, I will feel a passionate interest in the medium and the source of the inspiration. While the utterances are, as at present, subhuman in the average of intellect displayed, I cannot see how the highest interests of the nation can be served by them.

¹ Mr. Russell refers to one of the highly elaborate systems of self-culture through concentration. The philosophic sūtras of Patanjali are short sentences used for the purpose of instructing pupils into the theory and practice of Yoga.—Ed.

YOGA AND SPIRITUALISM

CAPTAIN ARTHUR ROBERTS

THE psychical, or rather mediumistic, movement now going on in England lacks the hall-mark of divinity.

Efforts are being made to force open the portals of the spirit-world from mere curiosity or craving for the unknown.

The movement has received its present stimulus from the events of the late war. Women, especially, who have suffered bereavement seek consolation wherever presented, and are often exploited by charlatans trading, in the name of psychists, on the credulous.

Such indiscriminate beliefs have unfortunately been encouraged by the circulation of articles in the Press dealing too lightly with the subject.

There is one instance now before the public in the form of a series of articles appearing in the *Weekly Dispatch*. The revelations, as they are called, have such a strong material colouring as to leave their origin open to doubt and make one wonder whether they have more value than their predecessors, given us by Swedenborg and others.

Even if they are genuine so far as the medium is concerned, the manner of their disclosure to the public robs them of their spiritual value.

It is difficult to understand how, if disinterested, as is declared, a person gifted with an insight into the higher regions, presumably for the benefit of mankind, can withhold that knowledge, to dole it out over a period of six months for the benefit of the publishers.

The articles, appearing under most sensational headings, with all the attractive elements of a divorce case, in-

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cluding photographs of the medium, are presented to the public in the form least likely to create a divine impression.

Other articles and books have treated the subject from a materially scientific point of view, and have utterly failed to convince the public on account of their lack of material proof.

I would define the movement as above described as empirical, and bound to remain so until our national conception of life and death has changed and the right kind of science is applied. Eastern philosophers discovered long ago that the way to attain spiritual knowledge, and with it psychical power, is to study Divine Law.

The existence of an astral world is to them an accepted fact born of experience.

The Yogî, by the study of Divine Law and living in complete harmony with it, develops within himself the psychic power necessary to make him complete master of the astral plane, and aspires to other planes far higher in the spiritual world.

It is this astral plane that is the subject of so much doubt and controversy in England. The world of spirit and the continuation of the ego in that world is to the Yogî actual knowledge attained by union with the Divine Spirit, and he affirms that the path is open to all who have faith and courage to embark on it.

Contrary to our method, which treats all psychical manifestations as supernatural and open to doubt, he finds his psychic powers perfectly natural, and draws upon his teachers and friends in the spirit-world for guidance and strength to continue his evolution towards the highest spiritual condition.

The difference between the Eastern and the Western psychical investigator, as above defined, is that the former has assimilated his knowledge in his mind and it shows in his character, whereas the latter is similar to a machine that reproduces impressions conveyed to it, but does not understand them, and is therefore not in sympathy with them.

Captain Arthur Roberts

The Yogî is not concerned with the saving of his soul. He sees the Divine Spirit everywhere and in everything. He merges his mind in his Maker, and, although living a perfectly natural life, he makes the sole motive for all his actions, mental and physical, his love and duty to God, seeking no other reward than the privilege of serving Him.

The Yogî knows that all his followers look to his mode of living for confirmation of his teaching. He considers it his duty not to unsettle the minds of the ignorant by speech, but to work in harmony with the Divine Law and render a good life attractive to those in doubt. He believes that example is stronger than precept in influencing others to live up to the best that is in them, that evolution of the soul must come from within, and that the effect of superficial psychical knowledge on an untrained mind can only be doubt and perplexity.

The Yogî philosopher believes in reincarnation, and that the object of the human soul's progress through the material body in many succeeding incarnations is the purification of that soul by the natural law of cause and effect, known to Eastern occultists as "Karma," until it is fit to occupy its ultimate spiritual state.

The progress of the soul is accelerated or delayed by the use made by the individual of his opportunities in this life, and is exemplified by the proverb "As ye sow, so ye shall reap." In pursuance of this law a man is reborn in this world into the state best suited to the requirements of his soul in its progress.

The way to escape rebirth is to live in complete harmony with Divine Law, discharge every obligation to the fullest, not in order to obtain a reward, but because it is one's duty to perform them. Love of God should be the only motive, and all acts, physical and mental, should be sacrificed to that motive—once done, the doer should have no further concern with them.

Thus the actions forced upon a man by circumstances, which, if performed with a view to one's own material benefit or in a manner to satisfy one's anger, hatred, envy or avarice, would forge new fetters for his future

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bondage, become, through sacrifice to the higher motive, means for the liberation of his soul. Man cannot escape responsibility by avoiding actions, say, unpleasant or corrective to others, but by doing them in the right spirit he lives in harmony with Divine Law and is himself blameless. It is necessary, in order to help in the progress of humanity, that every person should carry out the duties allotted to him in life.

This philosophy has many followers in England and America, most of them connected with the Theosophical Society. Some of them have reached a high degree of spiritual perfection, and have proved for themselves that the path to spiritual knowledge, and with it psychical power, including actual knowledge of the continued existence of the soul after death, is open to all, as declared by their Eastern teachers and fellow-workers.

They are doing much to spread their knowledge, but are handicapped by lack of authority and various accretions that discredit the movement.

I noticed during my short stay in England that a thirst for spiritual knowledge is spreading. I think the movement should be fostered. That, in my opinion, can best be done through the agency of our Churches. The sanction of the Church is required to make the spiritual knowledge now at our disposal acceptable to conventional minds.

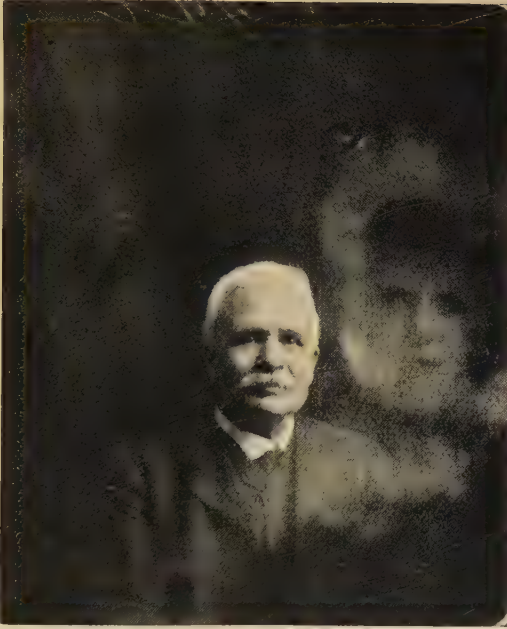
The best way, in my opinion, to organize psychic investigation and bring about the recognition of a spiritual existence as a basis for our material life, is to form a Royal Psychical Society under the ægis of the Church or Churches of England, with a council composed of representatives of all bodies of opinion, including, of course, the Church.

Its membership might be open to men and women of all creeds whose contributions could satisfy a searching and impartial inquiry by that body.

Such a society would have its own publications, which, having the sanction of the Church, would be read by numbers of intellectual people who have not now the moral courage to break through their conventions and seek knowledge where it can be found.

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element would lose its force when opposed to the sanction of the Church. The centralization of psychical research in a recognized body would have also the effect that the public would look to this body as the one authority on this subject, and psychics and mediums outside the pale of the society would be discredited.



(Reproduced by permission of Rev. Walter Wynn.)

Rev. Fred Wynn (brother of the Rev. Walter Wynn) is the sitter. His son Gordon—drowned at sea twenty years ago—is the exact spirit likeness.

Taken at Crewe by Mr. Hope.

To face p. 60.

THE EVIDENCE FOR SURVIVAL

MAY SINCLAIR

“WHAT, in my opinion, is the most powerful argument (a) for, or (b) against human survival?”

I am invited to say in particular whether I agree that “the question of human immortality is not one to be decided by abstract argument but by evidence.”

These are embarrassing questions. I will try to answer them.

First, then, I am inclined to attach importance to the “abstract,” the metaphysical argument, and to suspend my judgment more or less (less perhaps rather than more) as to the precise value of the experimental evidence. At the same time I recognize that it is only along the lines of experiment that we are likely to establish any scientific certainty. The biological and psychological arguments^{*} are not to be ignored. There is also the indirect argument from the undoubted existence of our supernormal powers—powers which some day may be normal—telepathy, clairvoyance, clairaudience, veridical dreaming, levitation, materialization, and the rest.

Take the metaphysical argument. I deny that it is “abstract.” It rests flatly on experience, on the facts of consciousness, on the relation of consciousness to the world of appearances, on the relations of appearances among themselves. It offers the hypothesis—causal independence of “spirit” on “matter,” on the world of appearances—most in accordance with the facts.

The same with the biological and psychological arguments.

^{*} For what I have written in this connection, see *A Defence of Idealism*, pp. 3-47, 77-121, 359-68.

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The known manifestations of the psychic powers we call supernormal point to the same independence on matter, on the body as we know it. But note that these phenomena are said to be dependent on the "ether." It is a question of transmission of will or thought by means of etheric waves. Now I cannot see that ether is one bit more (or less) "spiritual" than matter, or etheric waves more (or less) spiritual than aerial waves; so that, short of proving either that an "etheric" combination is more surviving than a material combination or that spirit is independent of ether, we are no nearer to survival. None of these arguments provides an absolute certainty. The human spirit may be a thing apart from and higher than its body, and yet transitory. Spirit itself may be a purely transitory existence, dependent on a transitory correlation of unknown causes or conditions.

We may be no nearer to survival; still, if we can show that materialism does not hold water we have done away with the most formidable argument for extinction.

Only, if by all our arguments we had proved survival, we should not have proved communication. That stands or falls by the experimental evidence, and by evidence collected and verified at first hand. How in the teeth of that evidence, of the enormous accumulation of authenticated facts, all falling into line and all lines converging on one point—how, it may be asked, is it possible any longer to suspend one's judgment?

It is still possible because, though the facts are well authenticated and though they all certainly converge on one point, they seem to me to fall into line with other facts which do not or need not involve the agency of any departed spirit. They may be susceptible of another and less obvious interpretation. There is the possibility of telepathy from the living.

Yes; I know this theory has fallen into disfavour with psychical researchers, especially since the publication of *Raymond*. If you attempt to apply it to the matter of alleged communications, you are told that you are stretching it beyond all limits. It is more or less assumed that this telepathy can only be from the medium or the

sitter, consequently that any communication of matters not known to the medium or the sitter must necessarily come via some departed spirit. The possibility of a passage to any living mind outside the circle of the séance is not seriously considered. Now, we do not know, we are nowhere near knowing, the limits of telepathy from the living ; therefore we are not yet justified in talking about stretching them. And we do know that in ordinary telepathy, the everyday performance of a good palmist, such a passage is made. For example, a friend of mine, A, interested in a person, B, frequently consulted a palmist in order to find out B's state of mind. The palmist had never so much as heard of A or B either. She, however, told A correctly a great many things about B and the group round B ; some of them were unknown to B but suspected by A. About B's *state of mind* the palmist was positive.

Then she went on to describe B and the members of B's family, and described them all wrong. But the description tallied in all respects with a third person, C, and C's family. C lived well outside B's circle and A was not interested in him. (He was not known to the palmist.)

A concluded that the palmist had failed pretty badly until, some years afterwards, it turned out that the state of mind incorrectly attributed to B was C's all the time, and that *B had suspected it*.

You have here a passage from the group of three, A, B and palmist, to C, a person not only outside B's circle but absolutely outside the triangle of the sitting. Observe that the passage to C was not via A but via B, who hardly knew him. Supposing A to be the link between B and the palmist, the link between B and C is the *subject of interest*, the state of mind.

Compare this performance with recent communications. Quite the most interesting and convincing are those made through Mrs. Leonard to Lady Troubridge and Miss Radcliffe Hall,¹ purporting to come through their

¹ Published in the *Proceedings of the Society for Psychical Research* December 1918.

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deceased friend, A. V. B. It will be remembered that a remarkable piece of evidence relates to Lady Troubridge's dog, Billy, whom A. V. B. meets on "the other side." Billy's peculiar markings are described. Also the details of his last illness, which were unknown to his mistress, for Billy had been living with some people called Collises years before his death. The Collises were interviewed and every detail was verified, except one relating to *the spaces between Billy's toes*. The Collises knew nothing about Billy's toes. The sitters were referred to a vet whose existence they had never heard of. The vet told them that the spaces between Billy's toes were examined for ulcers.

Billy's toes, I confess, staggered me; but not more than other cases ("Burnham" and "Daisy") in this amazing series. And there is a richness of detail in the descriptions of A. V. B.'s house and garden which may well give the sceptic pause. But, assuming, as we may, that the powers of my friend's palmist, plus the powers of the crystal-gazer, the clairvoyant, the dreamer of veridical dreams, are developed in Mrs. Leonard to an extraordinary degree, is it really stretching the theory of telepathy from the living too far to suppose that even these instances could be covered by it? And if these, why not others? Except in the case of matter not known to any living mind, such as the late Mr. Myers's sealed letter, isn't it only a question of longer and more circuitous passages, of wider and wider jumps? And the Myers test, which would have clinched the matter for all time, did, if you remember, fail.

Well, personally I think it *is* stretching the theory of telepathy from the living too far;¹ for the simple reason that no case of it presents all the features of the communications we are considering. Richness of detail is nothing; it appears in clairvoyance: the jump to remote personalities is nothing; it can be made. And perhaps you can explain cross-correspondence on this theory. But if you apply it to the communi-

¹ I would like to revise all and retract much of what I have written elsewhere on this subject. I was hasty in my caution.

cations you will have to account for the alleged presence of the "control," for the impersonations, the dialogue, the design, the selection, the general effect as of a witness giving evidence. And this, I think, would be difficult. The control *may* be a secondary personality of the medium; selection *may* follow the wish, the dominant interest of the sitter. But how are you to account, say, for a recent case where the sole evidence consisted of the name of a casual passenger taken on board the ship on which the communicator had died? The theory presupposes passage from the mind of the sitter or the medium to any living mind related by any thread of association to the object of interest. But why select from all possible associations just that one unknown, that improbable name, to support the idea of a non-existent communication? Whereas, given a genuine communicator, the more improbable the name the greater its evidential value.

Still, it may be objected that in automatic writing, at any rate, the automatist's mind is always throwing up its subconscious content. Mrs. Verrall is interested in the classics: her script abounds in classical quotations and allusions. The scripts of Mrs. Willett follow Mrs. Verrall's; Mrs. Holland's correspond. My friend X. Y. is given to metaphysical speculation; she gets nothing but solutions of the problem of the universe. There are the "Revelations" made through his automatic script to the Reverend A. Vale Owen which the *Weekly Dispatch* is publishing. I cannot agree with Sir Arthur Conan Doyle in accepting these "communications" as genuine. It seems to me that we have nothing here but the content of the automatist's mind: visions of the cross; of Christ; of angels; of crystal columns that turn into flowers with spirits sitting in them; of the bridge between light and darkness; a Pilgrim's Progress of struggling souls, repentant sinners, spiritual guides; imagery of redemptive theology. You go to concerts—of sacred music; you attend lectures. It is a clergyman's idea of the Other World, a crystallized Y.M.C.A., with a dash of pantomime and the Rhodes Scholarship thrown in.

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If the communications go on like this it will be impossible to regard them as genuine. And if not genuine, do they not invalidate other and more plausible manifestations? Do they not show that the "subconscious mind" can throw out its content, *can* build it up into the form of a communication, with selection and design and seemingly evidential purpose, can do all that we just now decided it could not do? If Mr. Vale Owen's subconscious mind, why not Mrs. Verrall's, Mrs. Willett's, Mrs. Leonard's in collaboration with Miss Radcliffe Hall's?

I think we may set against this objection the naturalness and frequent naïf unexpectedness of their communications compared with the artificiality, the reminiscent Bible-and-Bunyan quality of his. It is a pity that the preliminary test questions and answers were not published, for the essential thing in communications is evidence of identity, and, as they stand, his have too much the air of taking the communicator for granted. Billy's toes and Dr. Verrall's "Lavender and Lub" are more convincing.

There is yet a third theory which should not be overlooked: All human memories may be pooled in one vast reservoir of universal mind, so that your memory or mine may stir up anybody else's memory that happens to have the same content. The medium's "psyche" has access to this reservoir as well as to the sitter's mind. She desires to prove survival; she knows that the sitter desires to communicate. As in a dream her "psyche" builds up the elaborate structure of the messages, selecting from the reservoir of memories those that bear upon her proof. (If you assume influence from the sitter only you cannot account for manifestations made to sceptics and uninterested persons.) Unfortunately, this theory is not susceptible of any test.

Are there any tests that could be applied to the theory of telepathy from the living? There are, I think, two:

(1) Séances with the avowed object of obtaining communications, not from the dead, but *from the living*. If we succeed in getting plausible and characteristic "communications" from persons not *communicating* or

wishing to communicate, persons ignorant of the proceedings, we should know more about the limits of this form of telepathy ; we should know that the jump to remote and unconcerned personalities can be made, and that by this means communications can be faked. If we failed, that would be a score for Survivalism.

(2) Psycho-analysis of both the medium and the sitter, both before and after the sitting, and especially analysis of their dreams. For example, let us suppose that Mrs. Verrall, subjected to the "word-association test," had responded to "Revival" with "Survival," and on being asked what "survival" suggested to her, had replied "One-Horse-Dawn" or "The Ear of Dionysus," the analyst would have suspected fairly enough that he was on her tracks ; but a mere phrase would not be enough ; the analysis would have to disengage a solid mass of associated detail to constitute a test. If the experiment succeeded, if the stuff of the communications appeared in the analysis, that would afford a strong presumption that they were not genuine. If it failed, though we might still suspect the required content to be floating in the "sub-conscious," undredged, we might reasonably conclude that telepathy was an insufficient dredger.

We might be driven back on the hypothesis of survival—I hope and believe we should be ; meanwhile, even if all his experiments were inconclusive, the survivalist would be able to meet the honest sceptic without blushing. We should at any rate be prepared for the possibly adverse results of scientific psychological investigation in the future. We do not want to be cheated in so supreme a matter or to cherish as a truth what subsequent discoveries may overthrow.

We cannot have too many experiments. We should undertake them with an open mind, not wanting to prove survival, wanting only to know whether survival is or is not. Truth will matter more than our immortality to the world that is going to survive our seeming death. That is why I deplore the growing tendency to treat the question as now closed, to proclaim as a certainty what is at best a tremendous probability. We may accumulate

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evidence on evidence, but so long as we have made up our minds that it is only susceptible of one interpretation we shall be no better off with what we shall get than with what we have.

We shall gain more for Survivalism, I believe, by regarding it as a problem approaching solution, but not yet solved.

THE DIVINE MEDIUM

ALLEN UPWARD

I

GENIUS is the only medium through which Heaven has yet made any spiritual revelation to mankind.

That seems to me the cardinal point in this inquiry. I am willing to examine all kinds of psychical phenomena, but I must judge them by their fruits.

Many phenomena to which the term "psychical" is applied appear to have no spiritual significance, but to be merely abnormal functioning of the brain, amounting to disease, and sometimes ending in insanity. However, I will examine them in the order of their simplicity.

1. Mesmerism may be regarded as a function of the nervous system as a whole, rather than of the brain as the seat of the intelligence. In popular language it is an exercise of will-power, the stronger will overpowering the weaker, with or without its consent. As the stronger will may be, and often is, associated with an ignorant and even a wicked intelligence, this faculty cannot be depended on for the elevation of humanity. In fact, it flourishes most among savage and superstitious races.

2. Suggestion, a more intelligent form of hypnotism, is for that very reason less likely to be mistaken for a supernatural manifestation, and is therefore less liable to abuse. It is practised with success in the healing of nervous disorders by medical men, but the amateur faith-healer frequently does mischief by trying to extend its operation to cases outside its scope. The cure of disease is of course a real benefit, whether induced by drugs or by delusions, but the latter can hardly be pronounced a more spiritual method than the former. It is found in practice that the results are the same whether the cure

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is performed in the name of science or religion, of Christ or the Virgin, of a Catholic saint or a Pagan god ; just as the touch of Charles I or Charles II was equally efficacious in healing the king's evil. For this reason it is clear that cure by suggestion depends on the faith, or will, of the patient, and cannot be trusted as evidence of the inspiration of the healer, or of the truth of his spiritual beliefs. On this point we can hardly have better testimony than that of the great Medium—"Thy faith hath made thee whole." This cannot have meant faith in the Athanasian Creed. I think it a fact of first-rate significance that, although Yeshu-ha-Notzri first appealed to his countrymen as a faith-healer, he was quick to see that his cures attracted round him only the baser sort, hungry for miracles rather than for the bread of life ; and that he objected to go on working them, in consequence. Even when his benevolence caused him to yield to some appeal, he endeavoured to deprive the cure of any miraculous character, and imposed silence on the patient. His final judgment on the whole question may be read in the Parable of the Temptation—in its origin doubtless a rebuke of Yeshu's to his disciples.

3. Telepathy has been fairly established by the work of the Psychical Research Society as a genuine phenomenon, although a rare and uncertain one. It offers some analogy with wireless telegraphy ; and, as the brain should be a more delicate instrument than any that inventors can devise, I see no reason why human transmitters and receivers should not play a part in the future of civilization. But this discovery deals a fatal blow to the whole arcana of the vulgar medium ; because, if ever the spirits of the departed do communicate with the living, they may confidently be expected to do so by this means, instead of by raps on tables, scribblings on slates, strummings on banjos, pats on cheeks, and the equally material visions and voices comprised in the conjuror's repertory.

4. Clairvoyance, second-sight, palmistry, astrology, and other forms of fortune-telling may be classed together as pretensions for which the evidence is still defective. The claimants to such powers have frequently been

confronted with challenges in the shape of sealed letters and concealed banknotes, which they have notoriously failed to meet. It would seem obvious that a prophet possessed of the least genuine insight into futurity should be able to gain enough on the Stock Exchange or the Turf to dispense him from the necessity of taking half-crowns from servant-girls or half-guineas from bereaved parents. An objection to most recorded exercises of such powers is their utter triviality. A faculty for finding pins and teacups does not seem worth cultivation. The Röntgen ray is a more useful, as well as a more reliable, servant of humanity.

5. None of the foregoing phenomena offer anything in the nature of a spiritual revelation. Can such a claim be made for what is called automatic writing? I have suggested above that if any disembodied intelligences were to communicate with the living, telepathy would be the natural means; and telepathy is one conceivable cause of this phenomenon, the other being unconscious cerebration. The question is whether it is more reasonable to attribute the result to the imagination of the medium, working beneath the surface of consciousness, or to the prompting of another brain. The easiest criterion to apply to such writing is a comparison with imaginative literature for which no abnormal character is claimed. When a dweller beyond the veil of sense, be he ghost, demon or angel, undertakes to instruct us in the secrets of his abode, it may not be fair to ask that he should write better than Dante and Milton, or than Jules Verne and Mr. H. G. Wells, but we should at least expect him to write differently. We should naturally look for some characteristics in his style or matter not easily to be referred to the morbid functioning of a living brain. If his revelations amount to no more than an echo of ideas already familiar to us from a myriad sermons; if they contain no single thought or description that might not have been engendered in the imagination of an ordinary novelist or clergyman, there is no reasonable ground for assigning them to any more miraculous source. In a sense all original creative work is automatic; that which

we call the poet's inspiration is already a mystery, and a psychical phenomenon higher and worthier of reverence than any of those acclaimed by superstition and exploited by fraud. What can be more miraculous than the processes of Wordsworth's brain? He sits down and writes page after page of very doggerel, and then suddenly his genius seems to seize the pen, and lo, an imperishable utterance! In such utterances "psychical" literature hitherto has been woefully deficient; and as long as it does not rise above the level of weekly journalism we shall be ill-advised to exchange the libraries of earth for those of the sphere from which these contributors come.

Genius is still the only medium through which Heaven makes any spiritual revelation to mankind.

6. Necromancy, or the cult of the dead, is one of those immemorial superstitions which are sure to revive when some long-established religion has sunk to be a social convention and the new faith which is to replace it has not come into its own. I confess that my own attitude towards it is that of Confucius, when his disciples asked him about serving the spirits: "When you do not know the right way to serve men, how can you know the right way to serve the spirits?" And on another occasion: "While you do not know about life, how can you know about death?"

It is inevitable, perhaps, that a great war which has cut off millions of young lives prematurely should leave behind, as one of its unhappy legacies, a widespread yearning for some tangible assurance that there is a life beyond the grave; and that this yearning should renew the old, old attempt to communicate with the departed. I do not wish to judge severely of a quest that has its roots in human sorrow. Yet there is a selfish side to grief. The parent who is moved by the loss of a beloved child to open his heart to any of the fatherless has surely drawn nearer to the kingdom of heaven than he can ever get by magical arts. The thirst for a hereafter has not always proved ennobling. To rewrite Tennyson's unhappy argument—

Through the gloom of savage ages murdered slave and slaughtered wife
Slaked in blood the selfish longing for a second savage life.

Few of our contemporary seers seem ambitious of a future life that shall greatly transcend the present one. Have they not promised us horses and dogs and "little furry animals" ? (kittens ?). And when those who have been deceived once already by convicted cheats call on us in intemperate language now to believe their unsupported statements, or write them down as blasphemous liars, they do not enable us to feel that intercourse with the dead can be trusted to promote intelligence and charity among the living.

It is matter of common knowledge that persons otherwise of sound mind may suffer from hallucinations, although such experiences, if too continuous, may end in complete insanity. The first book of reference to hand cites the cases of Malebranche, Descartes, Byron, Johnson, Pope and Goethe, who heard voices, beheld spectres, or saw an arm coming out of the wall, and all this without having to resort to mediums of proved dishonesty. In short, it is well established that the brain, and it would seem especially the most remarkable brain, is sometimes liable to function like a reversed engine, transmitting sights and sounds along the optical and aural nerves to the eye and ear, instead of receiving them.

If it is at least possible that these psychical phenomena may be subjective, the next question is whether they can possibly be objective. If we consent to treat the physical apparition of the dead as a scientific possibility, we must all the more require that it shall conform to what we know of physical laws. The ghost of popular tradition is hopelessly discredited by its earthly attire. The person who can believe in a hereafter for suits of armour, rustling brocades and linen shrouds is not one with whom discussion is likely to be profitable. But almost the same objection applies to the apparition of the living form and features. The body of the deceased cannot be in two places at once—in the coffin and in the medium's cupboard. And this objection extends equally to the living voice, which cannot proceed from a form not possessing vocal chords.

The mental poverty of the mediums and their employers

has not yet furnished us with a possible shape for the disembodied spirit or soul. In my *Discovery of the Dead* I have suggested that the soul may be conceived of scientifically as an energetic form of ethereal, or sub-ethereal, substance, enclosed in the nervous system and conterminous with it. Such a form could conceivably emerge from the body on its dissolution, like the moth from the chrysalis, and be rendered visible by the use of rays like Röntgen's. In that case the true "nekromorph" or ghost should present the appearance of a network of filaments depending from a mass corresponding with the brain, the whole reproducing in outline the nervous system of the human frame.

But perhaps I am wrong in blaming the mediums for their failure to invent a possible nekromorph. There is no evidence that their employers desire to see the glorious form of immortality, any more than they desire to live a higher life than this. All that they hanker after is the renewal of mortal sensations by means of a mortal likeness. All that they ask the medium to do is to stimulate the brain-cells of memory to the point of hallucination. He has merely to claim the miraculous power of "materializing" the revenant and every one is satisfied.

These miraculous voices and visions have still to be submitted to the test applied to automatic writing. Has any such apparition yet imparted anything to the votaries of the cult which might not have sprung from their own imagination or their own memory? No such communication has ever yet been made. The spirit of Milton has never added a line to *Paradise Lost*. The ghost of the deceased has never disclosed a single fact about its life on earth that was not known already. It strictly confines itself to arousing recollections. It cannot even discover buried treasure. The cumulative revelations of all the séances ever held have not added one iota to our knowledge of anything in heaven or earth.

The only thing they have added to is our knowledge of living credulity and living depravity. And that is, after all, the crucial test in this inquiry. The endless exposures of mediums have done nothing to quench the

curiosity of their employers. I call them employers, and not dupes, because most of them seem willing parties to the fraud. I can make more excuse for the poor rogue struggling for a livelihood than for the wealthy sybarite of sorrow pampering his diseased emotions by the corruption of the weak. The believer is worse than the priest.

7. Much of the foregoing criticism holds good of apparitions in general. No psychical phenomenon in our time has found more credence than the angels of Mons. It was in vain that the novelist reclaimed his invention. Witness after witness came forward to say that somebody else had seen the vision. The angels were sufficiently discredited by their resemblance to the angels of the picture-books. Their robes were of earthly texture and their wings of earthly plumage. Necromancy has always had evil associations, and it does not surprise me to hear that Satan himself is not without votaries in our midst to-day. If he is still ready, as of yore, to bestow worldly wealth in exchange for the reversion of a human soul, there must be many persons who would be extremely glad to meet him. Such psychical phenomena as these must be classed with the craze for mascots. We are in presence of a revival of superstition, due to a bankruptcy of religion.

Heaven makes its revelations to mankind through true prophets. It does not make them through rascals at five shillings a revelation.

8. Mysticism is a psychical phenomenon deserving of more respect. Almost confined to India nowadays, it was formerly represented in the West by the hermit. A profound Hindu saying, "The mind, the slayer of reality," embodies the philosophy of the cult. The mystic by various means reaches a state of mental intoxication in which he feels himself at one with the Divine Nature, or Energetic Principle of the Universe. The means employed to paralyse the sensory nerves include meditation, fasting, and gazing fixedly at some object, such as the bowl of a spoon. Such a form of self-hypnotism is harmless; it is free from fraud; and perhaps the spectacle of the mystic, withdrawn from the strife and sensual excitements of the world, may be credited with some influence for

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good. Yet I cannot compare it with that higher mysticism developed in the Bhagavad-Gitâ, which consists in trying to play one's allotted part in this life in the spirit of a faithful actor, obedient ever to the Master of the Show.

II

My answer to the last question put in this inquiry must be given with reluctance. I have no hope that a revival of superstition or of interest in morbid phenomena can be turned to any good account. On the contrary, my principal objection to the whole business is in substance that of the Catholic Church, that it is trying to learn from the Devil. I shrink from coupling a discussion of such topics with one of true religion.

I can only say that I see little disposition in any quarter to learn the real lessons of the war and profit by them. I can remark no tendency on the part of the Christian Churches to sincere repentance of their age-long antipathy to truth. Nearly two thousand years ago they excommunicated the Holy Spirit with the awful curse, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." From that day to this no Christian Church has recognized the holy orders of the prophet, and God has been forbidden by them to make any further revelation to mankind. Their attitude too faithfully represents that of the world in general. The Swedish Nobel's bequest to idealism has been diverted, and applied to other ends, without any protest from the public. I hear no prayers for light.

The organization most calculated to benefit mankind will be one based on the recognition of God's right to make men better and of man's duty to listen to God's voice. Such an organization will begin at the beginning by accepting the fact that Heaven entrusts its messages to the wise and upright more often than to the fanatic and the knave. The "psychical" phenomenon of genius passes triumphantly the tests before which hallucination and trickery break down. The visions of the artist have

elevated and refined humanity. The poet's utterances are a contribution to the treasure of human thought. The voice of the true prophet does point out the way of life.

Such an organization will perceive in genius a precious asset of humanity, and will deem its possessor worthy of as much care as the very lunatic receives. It may even rise to the conception that the creative artist would repay the attention lavished on pugilists and racehorses. A fellowship of peacemakers (not pacifists) might call a truce between humanity and the prophet—till now treated as an enemy of the human race.

For the long warfare between God and man has not gone altogether in favour of man. The Jews did not gain by the execution of the prophet who offered them the spiritual sceptre of the world. When the crown which Caiaphas rejected was accepted by the Pontiff of Rome, however unworthily he wore it, the Jewish race lost, in round figures, £200,000,000,000, to say nothing of prestige. Again, England has not benefited in the long run by her deafness to Carlyle. It is seventy years since he tried to tell her that "the organization of labour is the universal, vital problem of the world"; and now, with the spectre of civil war stalking abroad from day to day, and the thundercloud gathering in the East, she has had to set up a Labour Ministry after all, though she has taken care that it shall not include any Carlyle.

Such an organization will not find it hard to discern the true prophet from the false. The false prophecy can generally be detected by its pleasantness to the ear. But the soundest test of prophecy is history, and that is not lacking. For a generation the prophets of "Humanity" proclaimed that war was the worst of evils, but that Humanity was grown too wise and good to experience it ever again. Since the 4th of August, 1914, these blind guides have been running about like ants whose ant-hill has been overturned, devising new paradises for the same fools. They have blessed this war as an ennobling ordeal certain to regenerate Humanity. In spite of that comforting doctrine, they have found a preventive of all future

war in a League of Nations controlled by diplomatists and lawyers and politicians, each acting in the interest of his own nation, while each nation is still burning with ambition and rivalry and revenge. Meanwhile the Peace Treaty has left half the world at strife; and human nature is in many respects the worse for its ordeal; and the League of Nations looks too much like the fulfilment of another warning of Carlyle: "Vulpine knowingness sits at its hopeless problem: given a world of knaves, to educe an honesty from their united action." And the prophet of Humanity goes on taking the gate-money.

Such an organization, as I see it, will begin with the establishment of peace among men of goodwill; for if the peacemakers are not agreed among themselves, how shall they reconcile the hostile nations? It will need an international status, on international territory, where it can set up a world university, with a world language, for the creation of a world literature. It will be a church for prophets instead of priests, an asylum for artists, a citadel of truth, a Garden City of the Soul; an experiment, however halting, in the search for that Celestial City that was seen descending out of Heaven from God.

PS. Such an organization existed in embryo before the war, in the international Order of Genius of which, by the request of men of genius of different countries, the writer is acting as chancellor until some one fitter for the task is found willing to undertake it.

4. METAPHYSICS

4. *METAPHYSICS*

THE EASTERN LIGHT ON SPIRITUALISM.

KAIKHUSHRU J. TARACHAND.

THE PLACE OF WILL AND IDEA IN SPIRITUALISM.

F. BLIGH BOND, F.R.I.B.A., Author of *The Hill of Vision*.

EASTERN LIGHT ON SPIRITUALISM

KAIKHUSHRU J. TARACHAND

THE present psychic revival displays features which are not likely to induce earnest thinkers to interest themselves in it. A close examination reveals the fact that, out of every hundred men claiming to investigate psychic phenomena, only five have the necessary preliminary training. Most of these men do not know what constitutes a phenomenon, nor what distinguishes an ordinary phenomenon from a psychic one. Again, they do not know what constitutes a proof, what evidence is admissible and what is not admissible. They do not know what they are about, and they are at best incompetent judges. If we want to have a tooth extracted, we take care to consult the best dentist. In all ordinary affairs we make sure that we have secured the services of the best experts in various departments. But with an amazing blindness and inconsistency, in psychic matters we place ourselves at the mercy of every money-making or notoriety-hunting impostor. I have never known anybody interested in psychic phenomena ask the medium to produce his or her credentials. But, of course, it will be said that the proof of the pudding is in the eating, and secondly, that in psychics ordinary proofs cannot be adduced. The answer to this is obvious. In all other affairs, we do not wait till we have eaten the pudding. On the contrary, we first make sure that the cook has had previous training, and that she has satisfied other families before seeking service in ours. It is unpardonable stupidity in a man to suffer tortures, and then to discover that his dentist was not a duly qualified surgeon.

As for the second argument, all phenomena must be capable of proof. Anything that claims exemption from proof is outside the region of experience, and thus is no object of knowledge. Those who put forward this plea, and those who support it, thus betray their pitiable ignorance of the very basis of knowledge; for they show that they do not even understand what constitutes knowledge, what its limits are, and how far its validity extends. But the argument is seductive, and all but the trained thinker succumb to it. In fact, mysticism is invoked and relied upon as a sure shield against the demands of reason. In the words of Kant, the self-styled occultist knows well that "he who goes beyond the sphere of experience is safe from being contradicted by experience." But he forgets that the burden of proof lies on him who affirms a proposition; also, that he who indulges in assertions without feeling the obligation to adduce proofs cannot object to others doing the same.

This line of argument has imperceptibly brought us to the second question. But before I answer that, I should like to make the following observations. Some time ago, some well-meaning people set on foot a movement, the object of which was to protect mediums against the law. These good folk forget that laws are not made against any individual, or body of individuals. Laws are made with only one object—the protection of the community. It is the business of the State to see that the community is not swindled. The extraordinary plea was put forward that the prosecution of mediums meant the blocking up of progress. But the law does not prevent anybody from indulging in mediumistic exercises. All that the law requires is that mediumistic performances should not be given for cash. No medium should make mediumship a source of income. It may be that there are a few genuine mediums. But it is not the fault of the law that it cannot distinguish the true from the false. The defect is inherent in the system. The medium cannot have it both ways. He cannot betake himself out of the province of experience, surround himself with the wall of "occultism," and then complain that his

claims are not recognized. He has not yet established his claims. He is justly regarded as a suspect, so long as he remains entrenched behind "occultism." Little does he realize that in thus claiming the privilege of the immortals he is really placing himself in the company of fools and charlatans. Let the medium first renounce his pretensions, let him challenge searching tests, let him so satisfy men of science that they may be able to tell the genuine medium from the spurious with as much certainty as a goldsmith tells pure gold from gilded copper. Then, and then only, the law may reconsider the position. In the meantime, all lovers of truth, all earnest students, all who have the good of the community at heart, could not but wish that the law dealt more rigorously with the mediums.

The following remarks will furnish an answer to the second question.

The Self is unknowable ; the phenomenal is knowable, although we know very little of it. We may even go so far as to concede to Buddha, Hume and Huxley that there is no Self, inasmuch as we can only know the knowable, and that, therefore, the existence of the unknowable is a proposition we have no right to lay down. But this is not a treatise on metaphysics, and for our present purpose we will maintain the above antithesis between the Self and the phenomenal. Mysticism occupies an intermediate position between the empirical and the transcendent. The very word shows that all that relates to mysticism is shrouded in mystery. Mystic experiences are necessarily incommunicable ; they would cease to be such if they were not confined to the individual. The mystic can no more communicate his experiences than he can lend us his eyes to see with them. The utmost that can happen is that one mystic might understand and sympathize with another. But even among themselves they cannot impart their experiences to one another. Incommunicability is the very essence of mysticism. This is why mystics are often called Quietists. In Sanskrit, the sage is called *mūṇi*, which means " the silent one." In his ecstatic vision the mystic loses his

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individual consciousness ; he has a foretaste of the bliss which is beyond the duality of subject and object. This stage is a step higher than the pure Will-less subject of knowledge contemplating the eternal Ideas, according to the philosophy of Schopenhauer, where, however, the distinction between subject and object is still retained. But the mystic and the æsthetic state of rapture are alike of short duration. But whilst the artist succeeds in giving us some idea of what he has perceived, the mystic fails utterly in that respect. This is only natural, seeing that in the state of æsthetic contemplation the distinction between the knower and the known is not abolished. But in the mystic's ecstasy that last form of all knowledge has disappeared. Hence it is that the writings of mystics sound so strange ; often one doubts whether one is reading the production of a sage or of a raving lunatic. This is because in his ecstatic moments the mystic has transcended the phenomenal world. He tries to communicate the incommunicable, to translate the transcendent into the empirical.

Phenomena are bound together by inexorable laws. Each science has its own special laws, and all have to work under the strict laws of thought. When a phenomenon is alleged to be not in conformity with scientific laws or logical rules, it forfeits its claim to credibility. There can thus be no transition from the region of logic and science to that of spirituality and mysticism, for the two belong to entirely different spheres. A sharp line divides the two, and reconciliation is impossible. The present renewal is not, therefore, a passing from the domain of science to that of the noumenal. Such a thing is inconceivable. For metaphysics is not an extension of physics (in the widest sense) ; metaphysics is based on the ruins of physics. The manifold universe vanishes before the metaphysical vision. Metaphysics is the negation of physics. The noumenal is the denial of the phenomenal. The so-called spiritual revival of to-day is really a step backward. It is a relapse from the certainty of science to the uncertainty and imposture of charlatanry. We have opened the

door to all sorts of fraud. We are guilty of ingratitude to the patient workers in the various fields of science. Let us close it in time.

The problem of human survival can only become clear in the light of the following observations.

Eternity or immortality is not endless continuance. Everything begins, continues, and ends in time, which itself is beginningless and endless. But infinite time is not eternity. Eternity is not an infinite extension of time; it is the negation of time; time is a conception foreign to eternity. The Self is immortal, and knows neither beginning, continuance, nor end. The body returns to the elements at death. The survival of human personality is, therefore, the continued existence of something that is neither the Self nor the body. Materialism makes everything end with the dissolution of the body. All religions, on the other hand, promise immortality. Between these two extremes stands psychism, which in a vague manner holds that the personality continues after death. But what is personality? A bundle of thoughts, feelings, emotions, volitions, passions, and other impulses and mental states. That these should exist apart from, and independently of, the physical body is a bold statement. If such a thing were possible, what is to prevent the existence of such incorporeal beings without the necessity of previous incarnation? Belief in ghosts inevitably leads to belief in gods, fairies, gnomes, etc.

This difficulty was perceived by the authors of the Upanishads and by the great Vedānta philosophers. They knew that all our thoughts, volitions, emotions, and mental states were the product of our body, in other words, that personality was a physiological product, dependent on the brain. This made them provide a ghost body as a receptacle for the bundle of mental states. But this tenuous body cannot be created out of nothing at death. It must, therefore, have always existed; it must have the permanence of matter. So, we are taught that this invisible body—the future ghost—exists alongside the physical body. But now arises another

difficulty. The physical body is in a constant flux. It is always taking in new matter and expelling the effete. Whatever exists in time is subject to change, decay and dissolution. How is the invisible body supplied with fresh material? I quote the answer from the Brihadāranyaka Upanishad: "The arteries, minute as a hair split a thousand times, converge into the heart, and the food proceeds along these; so that the tenuous involucrum (which is lodged in them) has a more refined kind of nutriment than the body." The invisible body is not immaterial. It is composed of highly attenuated matter. So we can understand how it is nourished during life. But how is food supplied to it after death? It is a consideration of this difficulty that explains why the consecration of food and water to the *manes* is so rigorously enjoined in the Hindu and other religions.

We thus see that the invisible counterpart of the physical body is eternal (the eternity being an analogue of the permanence of matter), that it is lodged in minute arteries, and that through these latter it is fed. We are further told that this body is the repository of the memories of past embodiments, for it is this body that forms the substratum of all the physical bodies during successive incarnations. The memories of past lives, clinging to this body, furnish the material of dreams, which refer to incidents in bygone incarnations or predict those which will take place in future ones. During sleep the Self is said to be lodged in this body. We must add here that the eternity attributed to the tenuous body is not absolute, but only relative; for, on the dawn of divine knowledge, the whole universe, including the body, vanishes into nothing.

It may not be out of place to point out here the resemblance between this subtle vehicle, which carries the memories of the past from birth to birth through countless æons, and the Unconscious of Freud's psychology. We may, however, state at the outset that, great as is the discovery made by Freud, it is not quite original. The germs of it are to be found in Schopenhauer's views on the sex problem, and in his insistence on the primacy

of the Will, which in itself is unconscious. According to Freud, many diseases are due to the operations of the Unconscious, which must, therefore, be studied in each patient. This Unconscious is not only full of our individual habits, thoughts, eccentricities, feelings, impulses, etc., but is also replete with reminiscences, which hark back to our pre-human days, when we had not yet evolved to the human stage. Freud's philosophy, therefore, bears to a certain extent on evolution. Each human being has, thus, two distinct elements in his Unconscious. The one is purely individualistic; the other belongs to the history of evolution, to the history of the human race. The one aim of the psycho-analyst is to bring to the surface, from the depths of the patient's Unconscious, every detail, no matter how trivial, having any relation, direct or indirect, to the disease. In the vast majority of cases, the facts and events are of an individualistic nature; they are peculiar to the patient. But in some cases it is found that no facts elicited during psycho-analysis can adequately, or at all, explain the disorder. The analyst has, then, to fall back upon the Unconscious of the Race. Here an intimate knowledge of biology and evolution comes in very useful, and furnishes valuable clues to the analyst.

May it not be that what Freud attributes to the Unconscious of the Race may be due to the traits the individual has brought with him from the past? The probability becomes greater, as Freud attaches great importance to the patient's dreams. It is during sleep that the Unconscious strives to manifest itself. Dream imagery is what manages to reach the surface from the depths of the Unconscious. This is very much like what the Vedānta teaches. Human nature is complex. Many features in an individual's character are capable of explanation. But every individual exhibits certain propensities which defy all explanation. This was understood by the Vedāntists. Hence the ever-recurring invisible body, stamped with a distinct character.

The ghost, however, is a visible phenomenon. How can the invisible body become visible? If the Vedāntic

teaching is to be understood as attributing absolute invisibility to the ghost body, we could never see a ghost, even if there existed a subtle body. But if we are to understand that the ghost body is invisible only to the naked eye under normal conditions, we may be persuaded to accept the possibility of its becoming visible under abnormal physiologico-psychological conditions. It is worthy of remark that mediums (the few who are not so doubtful as the vast majority) invariably betray morbid pathological symptoms.

What, then, is the answer to the question whether human personality survives death or not? The answer is that the Self is not in time, and is not in any way implicated in the phenomenal. The body returns to the elements. If the individual consciousness survives, it can only do so as residing in a body, which is ordinarily invisible. But so far as we know, consciousness is a physiological product; it is the function of our brain. This is the real stumbling-block. In the present state of our knowledge, discarnate consciousness is inconceivable. It is true that the subtle body is still a material body, and that its subtle matter may generate consciousness as gross matter does in our gross body. But we are now travelling from the field of the actual to the region of the possible. A hundred difficulties crop up. To us, who are encased in a gross body, the world of ghosts is non-existent. Is our gross world equally incognizable to the ghosts? If it is so, how do they measure time? Have they invisible replicas of the sun, moon and stars?

Europeans find it hard to part with their individuality. To them, it is the most real thing in the universe. The average European looks upon the world as real and as the abode of joy. Tell him that the world is a myth, and he will ridicule the idea. Yet he will not thank you if you assure him that he will return after death in another body to this real world, so full of joy and happiness. Such a thought terrifies him. On the other hand, re-incarnation is implicitly believed in by the Hindus and Buddhists, although to them the world and their own individuality are alike fictitious. This curious psycho-

logical phenomenon has another parallel. Christianity and Islam, which discourage idolatry, hold out immortality to the individual; whilst Hinduism and Buddhism, which allow and encourage idol-worship, distinctly inculcate the illusory nature of individuality. The two great iconoclastic religions are, thus, out to destroy every idol except their own, viz., individuality. For it is clear that individuality is personal; a personal being is an image, an idol.

The fact is that the idolatrous instinct is very strong in us; and the retention of individual identity in Islam and Christianity may be regarded as a covert concession to human frailty and as evidence of its irrepressibility. But these religions seek to retain it in the wrong sphere after eliminating it from the right one. Hinduism and Buddhism, on the contrary, justly allow it in the world of phenomena and abolish it in the noumenal region. The modern recrudescence of psychism is a phase of subtle idol-worship. Denied legitimate outlet in its only proper sphere—the world of phenomena—it seeks to express itself in the noumenal world. The procedure is absurd, but none the less natural. Nature will not be thwarted. That the intense clinging to individuality is an idolatrous instinct is further proved in this way. The individual does not concern himself about his pre-natal condition. He is by no means sure that he existed before his birth. If he came into existence at the moment of his birth, he would cease to be at death. But while he is easily reconciled to his pre-natal non-existence, he is up in arms against the suggestion of total extinction. That the man in the street should so firmly believe in the endurance of his individuality is excusable. But such a belief on the part of cultured men and professed philosophers is simply unpardonable. For what is individual is limited, confined to a certain space, subject to time, and therefore to change, decay and dissolution. Before Kant, such an attitude was excusable. But since the publication of *The Critique of Pure Reason*, it is unintelligible.

Whether human personality survives in an invisible

state or not, it is *a priori* certain that the survival is of limited duration and not an endless continuance. For we are still in the world of phenomena, which is essentially evanescent. Those who are interested and those who believe in human survival are, however, under the impression that, once *post-mortem* existence is definitely established, they will be in possession of a sure proof of immortality, and that after death they will join their departed relatives and friends and remain in their company eternally. It is cruel to let ignorant people live in such a fools' paradise. It would be kinder to make clear to them the whole matter. Instead of raising and cherishing false hopes, let us unceasingly inculcate the doctrine that eternity is not endless continuance.

The tenacity with which the European clings to his individual consciousness is best exemplified in the case of Schopenhauer. He was, perhaps, the only great Western philosopher who clearly grasped the fictitious nature of individuality. Yet even he wavered later on in life. In the *Parerga*, published thirty-three years after his great work, *The World as Will and Idea*, he says that individuality is not "through and through mere phenomenon, but that it has its root in the thing-in-itself, in the will of the individual, for even his character is individual." But he was in doubt himself and realized the grave consequences of such a statement to the whole structure of his philosophy, for he goes on to add: "How deeply its roots penetrate here belongs to those questions whose answer I do not undertake." Schopenhauer was led into the belief in the persistence of individuality by the undeniable fact that each individual brings into the world a distinct character, many features of which remain unexplained. Why such vast differences in the moral and intellectual equipment of individuals? It seems curious that Schopenhauer, who was well acquainted with the Vedānta philosophy, did not borrow from it the subtle vehicle which accompanies the Self in its seeming migrations, but instead chose to introduce individuality, which he had over and over again demonstrated to be a mere phenomenon, into the thing-in-itself. Though a

phenomenon, the subtle body is certainly a phenomenon of a rare type. For it has existed from the beginningless past, accumulating trait after trait, and it goes on doing this till the individual achieves his liberation, when the whole order of the phenomenal vanishes into thin air. The ghost state and reincarnation are thus only provisionally true. From the highest standpoint, the whole cosmos is unreal.

Those who are investigating psychic phenomena will find much food for thought in the anatomical, physiological and psychological conceptions occurring in the Upanishads and in other treatises on the Vedānta philosophy. A critical study of these may help to throw light on such organs as the spleen, about which so little is known, and on abnormal psychological phenomena. As an instance of the deep insight of the ancient Hindus into these matters, I may cite the following. The sage who succeeds in emancipating himself from the round of births is said at death to effect his escape through the crown of the head. I quote from the Katha Upanishad: "There are a hundred and one arteries to the heart, and one of these issues up through the head. Going upwards by that artery a sage ascends to immortality. The other arteries proceed in all directions." This is really the Indian way of enunciating Schopenhauer's doctrine that the intellect sees through the nothingness of life and abolishes the Will-to-live. The heart is throughout the Vedānta the seat of the Self, and the way of escape is through the brain. The heart is the symbol of the aimless striving of the unconscious Will, or of the fictitiously limited Self. The arteries are sometimes given as a hundred and one, sometimes as seventy-two thousand, sometimes vaguely as thousands. By arteries are to be understood all blood-vessels, arteries proper, veins and capillaries. The above quotation embodies the great truth that the human brain is the highest manifestation of Nature, and that when it reaches its climax it rends asunder the veil of Māyā. Knowledge is power.

But though knowledge, i.e., human consciousness, is

the highest product of Nature, we must guard against attributing it to the Self. It is true that the Self is spoken of as "being, consciousness and bliss." But it is only figuratively that it can be said to be conscious or blissful. For it is the sole reality; in it there is not the distinction of subject and object, without which consciousness, as we know it, is impossible. In the Mundaka Upanishad we are expressly told that "That infinite spirit is self-luminous, without and within, without origin, without vital breath or thinking faculty." Again in the Brihadāranyaka Upanishad we find Yājñavalkya telling Maitreyi: "A man comes out of these elements, and passes back into them as they pass away, and after he has passed away there is no more consciousness." To Maitreyi's remark: "Thou hast bewildered me by saying that there is no consciousness after one has passed away," the sage replies: "I have said nothing bewildering, but only what may well be understood. For where there is as it were a duality, one sees another, one smells another, one hears another, one speaks to another, one thinks about another, one knows another; but where all this world is Self alone, what should one smell another with, see another with, hear another with, speak to another with, think about another with, know another with? How should a man know that which he knows all this world with? Where-withal should a man know the knower?"

The above is quite in harmony not only with Schopenhauer's teaching that consciousness is only evolved for the service of the Will, and as such is only secondary to it, which in itself is unconscious, but also with materialism, which, so far as it goes, is strictly logical. Those who are so anxious to retain their individuality at all costs will do well to remember that consciousness is merely an instrument with which we are equipped on life's journey.

To sum up the whole discussion: No system of philosophy is so insane as to promise immortality to the individual. At the very most, endless continuance is assured to the whole, not to the part, to the aggregate, not to the isolated unit, as in the permanence of matter

and the perpetuation of the species. But matter and species are mere phenomena, and their eternity is not the absolute eternity of the Self, but is eternity drawn out in time. Of the Self nothing can be predicated, for it is not an object of knowledge. It is best left alone. The Unknowable can take care of itself. Looked at from this standpoint, materialism is not so outrageous as it seems at first sight. The only weak chain in its armour is that it assumes the independent existence of matter, whereas the fact is that there can be no object without a subject. It makes matter real, whereas in fact it is ideal. Meanwhile, we must note that whether the individual is a saint or a sinner, a genius or a lunatic, according to materialism, the final curtain drops on the scene at death.

In sharp contrast with this stands the teaching of Schopenhauer, according to which the Will is really implicated in the phenomenal sin and suffering it has given rise to. The abolition of the Will-to-live is thus the goal of human existence. But each individual is the whole Will-to-live entire and undivided. Its abolition, therefore, even in one solitary case, is tantamount to its total extinction. This is the philosophical aspect of the redemption of mankind and of the whole world through the self-sacrifice of Jesus Christ. The phenomenal world is the result of guilt, the original sin ; and Schopenhauer and Christianity, therefore, lay stress on morality and inculcate complete renunciation. If the Will is not crushed, it survives and perpetuates sin and suffering. But the survival is that of the undivided Will, not of the particular phenomenon, the individual consciousness. So far, indeed, is Schopenhauer from allowing the survival of individual identity that he advances the suggestion that every time the Will manifests itself as an individual it is provided with a different intellect. In this respect, his doctrine is the very antithesis of the Vedāntic view that consciousness adheres to the subtle vehicle, which reincarnates over and over again. To find out whether this ever-recurring vehicle is a fact or a clever invention of the Vedāntists is just the problem psychic investigators

have to solve. Whatever the result of the investigation may be, it is certain that the survival of individuality is only of limited duration, for, as we have seen, eternity is not endless continuance, but is rather the negation of it. Time is foreign to the Eternal Self; and the Sole Reality is necessarily without consciousness, as taught both by Schopenhauer and the Vedāntists.

If, following in the footsteps of Kant, as we ought certainly to do, we accept time, space and causality as mere forms of the knowing apparatus, as the *a priori* determinations of all possible phenomena, as the functions of our intellect, as the very warp and woof of our brain, then the very question as to whether we exist after death or not ceases to have any significance. For without time and space there can be no individuality, and without the brain there can be no time and space. So, from the Kantian standpoint, the whole problem is inadmissible. However, the ghost declines to be thus summarily dismissed. It asks that in all fairness we should examine its credentials. This is why I have suggested a critical and unprejudiced study of the Vedānta philosophy. To understand thoroughly the nature of a problem is a great stride forward towards its solution. My modest claim is that I have put the issue in the clearest light possible within the limits of an article.

An answer to the fourth question can only be given in the light of one's religious or philosophical convictions as to the destiny of the human race, and as to what is possible and what is impossible of achievement.

If we leave out of consideration the strictly monotheistic creeds with their personal God, endowed with the miraculous power of creating everything out of nothing, we are confronted with three distinct conceptions of the why and the wherefore of existence. These are Neo-Platonism, the Schopenhauerian system and the Vedānta philosophy. The first-named embraces a large number of schools, which have more or less the same tenets in common. Schopenhauer's system may be regarded as philosophical Christianity, whilst the Vedānta stands by itself as a unique product of the human mind.

The Neo-Platonic conception is what may be called the evolution conception. The one Self becomes the many, and cannot help doing so. Ultimately, the many are withdrawn into the one. The Infinite feels an obligation to limit itself, so that it may thereby give of its fullness to each finite monad. In return for this sacrifice, it receives the reward of becoming purer and richer before it is finally merged into its original state of oneness. The weakness of the system is obvious. The Infinite cannot become the finite; the one cannot break itself up into the many. That it should be under the necessity of undergoing purification shows that it is neither perfect nor free. As something cannot be created out of nothing, the Infinite cannot become perfect if it is originally lacking in perfection. Instead of imparting its glory to the finite monads, it would taint them with its own shortcomings. Then, there is the objection that time, space and causality are subjective, and without these evolution is inconceivable.

No philosopher has troubled to inquire whether progress is possible; all, with the exception of Shankara and Schopenhauer, have coolly assumed its possibility. Neo-Platonism covers a large number of schools which are guilty of this *petitio principii*. Since the Self, being perfect, does not need to progress, and since matter can neither be increased nor decreased, but can only change its form, a change for the better in material manifestation is the only meaning we can attach to progress. But all progress can take place only in time, which extends infinitely, and therefore equally, in both directions—past and future. But at whatever point we stand, we find that we have had as much time in the past as we can have in the future. In either direction lies an eternity—behind us and before us. If progress had been possible, we should have reached the culminating point long ago. The argument is as clear as daylight, and has been accepted by Orientals with that intellectual courage which is so conspicuous amongst them. Westerners have, however, shirked it. And yet Europe has always accused Asia of living in dream-lands. Is it practical on the part of

Europeans thus to shut their eyes to facts? To the unprejudiced thinker, it is obvious that progress is the subtlest delusion whereby cunning Nature seeks to reconcile us to the inherent evil of existence, just as through the sex impulse she ensures the continuance of the species.

According to the Neo-Platonic conception, the going out of itself of the Infinite was a step in the right direction—something in which the Infinite delighted, and of which it was proud. Exactly the reverse of this doctrine is the idea that lies at the root of Christianity and of Schopenhauer's philosophy. Here there is no joy and pride, but rather sorrow and shame. Here the original state is one of blessed innocence and desirelessness. But somehow, in a manner that will always remain a mystery to us, there arises in it the Will-to-live. This is the original sin. Existence itself is thus the best proof of our sinfulness. To live is to admit our guilt. The whole world is simply the Will-to-live become concrete. The Will, however, is in itself unconscious. In man only it reaches perfect consciousness, through the brain. Time, space and causality are the innate functions of the intellect, and through these the one Will appears as broken up into innumerable phenomena. As there is nothing outside of it on which it may subsist, the Will is obliged to live on itself. Thus, in the aggregate, it is always committing suicide, while in parts it is one vast system of parasitism, in which everything lives on everything else. Hence the conflict we see everywhere in Nature. When the intellect reaches a high degree of perfection, it realizes that life is a bad mistake, that sin and suffering are inseparable from it, and that its only aim is to discover its aimlessness. It now hastens to retrieve the false step by annulling the Will. Redemption is synonymous with the Will-not-to-live. The Neo-Platonic theory is insidiously optimistic. Christianity and Schopenhauer's philosophy are defiantly pessimistic. Although these latter mark a distinct advance on the former and are very near the truth, they are by no means without their weak points. The very fact of the sinful desire to live arising in the original state shows that the blessedness of

innocence was more imaginary than real. How can the Will-not-to-live ever become the Will-to-live? To say that the transformation took place mysteriously is to shirk the question. Besides, the transition from innocence to guilt implies time, at a particular point in which it took place. But time is only a form of our knowledge apparatus. Time was not when innocence reigned in eternity. If, however, it is maintained that guilt is co-eternal with innocence, then all we can say is that redemption is impossible, for what is eternal cannot be destroyed. Pessimism is at least hopeful. But this is the very apotheosis of despair. The weakness of the system lies in making the guilt real, and in the undue stress it lays on the moral aspect. Schopenhauer failed to grasp the full significance of his own doctrine that the intellect, which was originally designed for the service of the Will, turned round at the height of its power on its mistress and abolished her. If sin held us captive in the world, then righteousness would save us. But it is the intellect, i.e., knowledge, that emancipates us. If knowledge is our saviour, then ignorance is the enemy in whose net we are ensnared. Ignorance is thus at the root of the whole evil. And this brings us to that rarest of rare gems—the Vedānta philosophy, as perfected by that most intrepid thinker, Shankara.

The Vedānta has the dignity of pessimism. But it has something more. According to Shankara, the Self neither undergoes purification through self-evolution, nor is it occupied with removing the stain of guilt. The universe has not emanated from the Self, for the simple reason that the one cannot become the many. The universe only seems to be in place of the Self. The Self only seems to act, to enjoy and to suffer. Outside of the Self, everything is fictitious. Co-eternal with the Self is Māyā, the principle of unreality. It is owing to Māyā that we remain in ignorance of the true nature of the Self. Māyā has projected the illusory cosmos. But Māyā itself is as unreal as the phenomenal universe it has given rise to. It is the unreal principle of unreality. It is not a thing, nor a universal concept abstracted from

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the world of percepts, nor a pure abstraction like relation, virtue, etc., nor an absurd chimera like a centaur, nor yet an impossibility like the son of a barren woman, nor, finally, nothing. It is a unique principle, and its correlate is pure knowledge, such knowledge as leads to salvation.

European thinkers have stretched Māyā on the Procrustean bed of the law of excluded middle, and pronounced its claims inadmissible. But they forget that Māyā lies outside the jurisdiction of logic. For logic is confined to concepts, the reduction of which to uniformity and order is its sole business. But Māyā is no concept, and the law of excluded middle does not apply to it. It cannot be said of it that it is, or that it is not. It is the unreal principle of unreality, and as such utterly inexplicable—as mysterious as its correlate pure knowledge. It is owing to Māyā that the universe is everywhere so self-contradictory. Let us illustrate this in the following manner. With Schopenhauer, we may add the following antinomy to those discussed by Kant :

THESIS.

Time and space exist
only in the brain.

ANTITHESIS.

The brain exists only in
time and space.

That both these propositions are equally true is a distinct proof that the whole scheme of things is self-contradictory and, as such, illusory. It is evident that the existence of this antinomy, which confronts the student of metaphysics at the very threshold, is fatal to all except the Illusionist school of thought. What constitutes their failure, proves our success. Alone among the great thinkers of the world, we Illusionists invite insolubilities, welcome difficulties, court contradictions. It would indeed be strange if everything did not end in contradiction, seeing that life is a contradiction, that the universe is a contradiction. It is not that we cannot solve the problem. It is not that the problem in itself is insoluble. There is no problem to solve. The philosopher is beating the air, fighting his own shadow.

With a consistency unparalleled in the history of the human mind, and with a courage that staggers and shames every other thinker, Shankara declares the whole universe to have no existence at all. The Self alone is ; and the knowledge of the sole reality of the Self is not, like ordinary knowledge, communicable. It does not arise in us. For what comes into existence at a definite point in time is not eternal and, as such, is perishable. Salvation is an already accomplished fact. In his Commentary on the Vedānta-Sūtras, Shankara says: "Release is not something which is to be brought about, but something whose nature is permanently established, and is reached through knowledge." The dawning of divine knowledge is, as we have said, an inexplicable process, the correlate of Māyā. For this reason, theologically, it is spoken of as due to grace. Here we have the Hindu aspect of the Christian doctrine of salvation through faith and grace. The remorseless logic of Shankara reaches its climax when he declares that the sacred scriptures themselves cease to be an authority to the enlightened sage. Here is what he says in his Commentary on the Bhagavad-Gītā: "The final authority (viz., the Veda) teaches that the Self is in reality no percipient of objects, and while so denying (i.e., as a result of that teaching), the Veda itself ceases to be an authority." Again, in the Ātma-Bodha, he writes: "Having purified, by repeated instruction, the soul that is turbid with ignorance, knowledge should efface itself, as the paste of the cleaning-nut does with water."

Christianity justly teaches us that works do not justify. The Vedānta is in complete accord with this view. For salvation is not something to be accomplished ; it is an already established fact. Virtuous actions are, therefore, of no avail. In the philosophy of Schopenhauer, redemption is made possible through the intellectual insight that evil is inseparable from existence. The abolition of the Will is brought about through the practice of virtue, culminating in absolute self-surrender. Schopenhauer, therefore, makes knowledge subservient to morality. In the Vedānta, on the other hand, morality is subordinated

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to knowledge. In his Commentary on the Vedānta-Sūtras, Shankara says: "The knowledge of that Self does not only not promote action, but rather cuts all action short." Again: "Knowledge is not subordinate to action." Elsewhere we read: "The works enjoined on the *āshramas* are means of knowledge." Thus, virtue is the means, whilst knowledge is the end. And this is only natural, seeing that Nescience, not sin, lies at the root of the phenomenal world. As Shankara most justly observes: "Bondage, which is due to wrong knowledge, cannot be dissolved but through perfect knowledge."

Since ignorance lies at the root of all evil, and since knowledge is the sole saviour, it is evident that the world is on the wrong track so long as it makes knowledge the means, and the formation of character the end. Education is bound to be a failure, so long as we persist in the absurd task of moulding and ennobling the character, either of the individual or of the nation. In subordinating knowledge to ethics we have erred disastrously. We have mistaken the means for the end.

One of the wisest sayings of Schopenhauer is that it is preferable to read a good book than to write a bad one. It is precisely because this advice is not followed that really cultured people are such rare commodities. Whatever the merits of democracy may be in politics, in the world of thought its influence is sinister, its effects disastrous. It opens the door to sciolists and charlatans. Everybody wants to mount the platform; nobody has a relish for the auditorium. Everybody wants to teach; nobody wants to learn. Knowledge of grammar and spelling is regarded as a just warrant for rushing into print. With amazing audacity, lectures are delivered and books written on the most abstruse subjects by men who ought to be grooming horses, and women who ought to be peeling potatoes. This pseudo-scientific, pseudo-philosophic, pseudo-mystic jungle should be cleared. Consistency and the best interests of the nation demand that we should punish perjury in the world of thought as rigorously as we punish it in the world of action. Until this step is taken, adventurers will go on thriving on the

credulity of the uneducated and the half-educated. Not that the earnest seeker envies them their lot. Rather, we pessimists, on whose shoulders has descended the mantle of Shankara and Schopenhauer, Jesus and Buddha, prefer to eat our bread in silence and in sorrow, solaced the while by the thought that it is over our graves that humanity marches to redemption.

It is a sad commentary on man's professed love of truth that the only two schools of thought worthy of respect—the Pessimistic and the Illusionist—have been treated with scant courtesy. The reason given is that they are non-constructive. But this is a strange way of showing one's respect for truth. These critics talk as if teleology were an *a priori* certainty, whereas its tacit assumption is, perhaps, the most flagrant instance of begging the question. It is the business of the philosopher to find out whether life has a purpose, whether there is any design in Nature, and not to take for granted that we are here to work towards a goal. Schopenhauer admits a relative design in the order of phenomena. But the denial of an absolute teleology is the very kernel of his teaching. Life is a grim tragedy. We can end it. Mend it we never can. To seek to retain the Will-to-live, and at the same time to desire the elimination of sin, sorrow, suffering and conflict is to aim at the impossible. The procedure resembles that of a man who would remain dry in his bath. The only aim of life is to discover its aimlessness. It has nothing to offer to the thinking mind. It is a race in which the best winner is the worst loser. The eternal craving for metaphysics bears witness to the emptiness of existence, the fruitlessness of all effort. The fact is that the optimistic view of life is fundamentally insane. The pessimistic attitude is the only correct one. If all is good, or is going to end well, why trouble about anything? Since good is inherent in the universe, we need not worry about the result. But perhaps it will be said that all depends on our effort. In that case, however, no certainty can attach to optimism, for we may not make the necessary effort, or our efforts may fail. Look at it from whatever

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point you like, the optimistic conception is radically wrong.

The advocate for progress contends that the very word implies non-culmination. Progress is as endless as time itself. Little does the Progressivist realize that this is a naïve confession that life is without a goal. If he thus wishes to save his face by giving up the substance for the shadow, the pessimist has nothing to say to him. The persistence with which a final purpose is attributed to life is at bottom inspired by the commercial spirit. It is philosophical profiteering. The Philistine stands aghast at the idea that nothing can be made out of life.

But it will be said that after all life has a purpose—the liberation of the Self. This would be a valid objection if the Self were really involved in sin and suffering. But it is only seemingly so. We cannot think in terms of eternity. To us, who live in time, it appears as if the Self were lost for an eternity and is saved at a particular moment in time. This is how what is beyond time appears clothed in the garb of time, what is beyond thought is conceived by thought, what is beyond knowledge is reflected in knowledge, what is transcendent seems to translate itself into the empirical. Truly does Berkeley say: "This sort of learning seemeth in effect reminiscence."

Christianity, properly understood, inculcates the same doctrine, for one of its main teachings is that works do not justify. But this means nothing more than that no effort is of any avail. Add to this the fact that in the New Testament the world is synonymous with evil, and we then see Christianity in its true character as at once pessimistic and *ateleological*. The wages of sin is death. But life, not sin, is the antithesis of death. Thus, life itself is sinful. It will be well to bear in mind that in the New Testament the world is not depicted either as the true home of the soul or as its purgatory, but as a land into which it has sinfully strayed. The world is the very antithesis of the soul; the two are eternally pitted against each other; between them, therefore, there can be no reconciliation.

Permanent peace is a fitting pendant to the immortality of the individual. Both are equally absurd, for both are mere phenomena ; and the phenomenal knows no permanence. The golden age never was and never will be. We can no more conceive life without conflict than we can conceive life without death. A peaceful life is unthinkable. We cannot squeeze water out of marble. Even if everything else went well, time would remain our great enemy. That life should culminate in death is such a perplexing phenomenon, such a colossal contradiction, that but for our innate realism we should long ago have seen through the mockery of existence. Fortunately, the feeling of hatred has been implanted in us. We must turn it to account. Instead of directing it against individuals and nations, let us turn it against life itself. Love of one's neighbour is a tame, passive virtue. Deep-rooted hatred of life is a far more manly creed. It prepares the ground for the dawning of divine knowledge.

Here, then, is my philosophy of hatred—hatred of the world, hatred of sin, hatred of life itself, for to the true philosopher, as to the true Christian, the world, sin and life are identical. The best training-ground for this purpose is the study of the mighty fabric erected by Schopenhauer. A genius richer in content, wider in outlook, deeper in insight, has not been vouchsafed to the Western world ; nor is it likely that future generations of Europeans will be blessed with an intellectual giant of the calibre of Schopenhauer. He had watched with deep regret the growth of worldliness in Germany, had warned her against its consequences, and had predicted her downfall. But his voice was like the voice of one crying in the wilderness. The Germans chose to follow other lights, the result of which we now see. Those who cannot bring themselves to accept mere lay guidance may be directed to the study of true Christianity, though it must be added that a truer Christian than Schopenhauer has not yet existed in the Western hemisphere. Schopenhauer is really the philosophical counterpart of Jesus. There is no hope for the Christianity-professing nations of to-day until they realize that *The World as Will and*

Idea is the only reliable commentary on the New Testament.

When through this preliminary exercise the lust of life has been rooted out, divine knowledge will dawn on the hitherto seemingly bewildered soul and irradiate it, as a flash of lightning illumines the dark expanse on a stormy night. Then will the truths of the Vedānta philosophy, as we find them in the majestic edifice constructed by the genius of Shankara, seem as clear as daylight. Māyā, the Sphinx who devours everybody, is now herself devoured by the sage, who boldly solves the riddle by declaring that there is no riddle to solve. And now the Self . . .

THE PLACE OF WILL AND IDEA IN SPIRITUALISM

F. BLIGH BOND

QUESTION I. *What is the situation as regards the present psychic renewal?*

ANSWER.—As in the individual the daily activity of the conscious soul alternates with the withdrawal of that activity during sleep, and sleep is used for the discarding of waste products in the brain and nervous and muscular tissues, and for the rehabilitation of the body as a vehicle of the soul; and as, in a higher degree, the group-soul which constitutes a nation undergoes alternating crises of spiritual revival, material activity and decline; so the world-soul, slumbering for an æon in its vehicle Man, will awake at its appointed time, and throwing off (convulsively it may be) the inertia of sleep, will arise and infuse its whole body with a spiritual consciousness in which all its cells and corpuscles, all its parts and members, will be co-ordinated once more in their activities, renewed by a pervading sense of unity. The present impulse of psychical energy in the body-politic is the nervous current which is awaking and stimulating the sensory organs in the Great Sleeper, Man. The coming of that which we call Christianity was the first gleam of spiritual consciousness returning to the awaking brain of the sleeper, and the impulse passed, having stirred the whole being into material activity. Now comes the next phase of the Waking, wherein the repeated psychical impulse links itself with the reasoning faculties of the Race, and the new æon of Light and ordered spiritual control and activity is begun. The act of waking is often of the nature of a mild convulsion: there is a momentary war between the activity of the spirit trying to regain control and the inertia of the body resisting that control. Even so,

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in the great epochs of world-awakening, [that larger awakening is preceded by convulsion and struggle in the body politic. The war and its concomitant social and political convulsions are the heralds of the New Day of the Race-soul, and the destruction of old and effete elements of habit and custom bespeaks the completion of the process of assimilation of the vital elements during the long sleep and the throwing-out of the waste for which the *phagocytes* have given their lives. By the martyrdom of these, the whole body is refreshed and invigorated, and a new reservoir of free dynamic agencies of soul or spirit is supplied. The liberation of long-occluded Light by the combustion of nature's fuel is a type of this liberation of spiritual energy. Christianity, then, was the advent of the universal soul-consciousness, but it was a phase instinctive or intuitive rather than rational. The awaking of the Race is the coming of the Spiritual Reason, the *Incarnation of the Logos in Humanity*, and the present renewal of psychical activities is the immediate prelude to this.

QUESTION 2. *Does this renewal denote a passing from a logical and scientific (deductive) to a spiritual and mystical (inductive) conception of life, or a reconciliation between the two, that is, of Science and Faith?*

ANSWER.—It means nothing else but a reconciliation between the two. Rather is it the first step to such a reconciliation, inevitable, however long deferred by errors of human self-determination. It is the counter-action of the causal principle in the mind of Man against the deductive process tending to Effect, of which we have witnessed the consummation in the triumph of a long process of steady materialization of all psychical and spiritual forces moving in Man. The religion of the New Era will be deductive in that it will lay hold of all that is true and all that is vital in Science and Philosophy and will build on these: never neglecting the Creative and Inspirational side, but making this dominant. It will be the wedding of Intuition and Intellect and will thus satisfy all the aspirations of mind as well as heart.

QUESTION 3. *What is the most powerful argument for human survival, or against human survival?*

ANSWER.—If "Survival" be defined as survival in Time, there is an argument against it as well as for it. If, however, Survival be defined as *Persistence or Indestructibility of Spiritual Identity, Character or Individuality*, it is difficult to find any sound argument against this, and easy to adduce arguments for it.

(a) As to Survival in Time. It must be manifest to introspective thinkers that Time and Space are concepts related to our physical or intellectual being in relation to its physical environment, the universe of objects. The impressions derived from both are derived from the physical senses and are regulated by the rhythms of pulsation in the blood and nervous fluids. Hence the loss of the body and brain as a means of expression of self must mean, if complete at death, the severance of all conscious objective links between the individual who has undergone the experience of death, and, *ipso facto*, the cessation of all recognition of that personality by others, *in that particular mode of being which is subject to our well-known physical laws of Time and Space*, save in so far as any psychical remnant may, as has been thought, attach to the body until complete dissolution is accomplished, and which being itself incapable any longer of generating or receiving conscious impressions, can only be made to do so by psychical stimulus derived from the living, either by unconscious sympathetic action of their thought and emotion, or by the more necromantic processes of phenomenal Spiritualism, of which the galvanizing of a frog's limb is a type. It would be a fugitive resuscitation rather than a survival of the material personality, or fragment of that personality.

(b) But we approach other ground. Unless we are prepared to grant to each atom of matter an endowment of formative capacity of a very specific kind and couple with this a sympathetic action in building and developing the human frame along its proper and constant line of evolution, we must admit a causal or ideal body with a progressively formative, cohesive and selective influence

The Place of Will and Idea in Spiritualism

over physical matter, itself allied perhaps to that magnetic force acting in the æther which, as we know, will gather to itself a definite body of particles of steel, seen in symmetric shape as lines on the magnetic field, though the formative medium is invisible. Here we have Cause and Effect : Cause invisible actuating Effect visible : Cause preceding, and equally outlasting, Effect ; Cause capable of repeating Effect in sequence which must itself depend upon the recurrent action of another and more remote Cause which makes the magnet work. In a dynamo, this cause is Mind. Hence, by analogy, we argue a psychical being as a dynamic cause in an ætheric vehicle which is a link between soul and matter ; and here we have the suggestion of an immediate cause of Body and Expression of Human Personality in an ætheric counterpart of the visible body necessary as the only agent that can enter into direct and active relation with Matter as electricity or magnetism can so associate themselves. And this immediate cause, we infer, both precedes and survives, at least for a while, the dissolution of those material particles with which it has temporarily loaded itself and which, when the mass has become too unwieldy or obstructive to the free and orderly play of its inherent energies, must be shaken off. And with the dissolution of the body goes also the dissolution of the brain, and Man, in the words of the sacred scribe, "returns again to his earth, and all his thoughts perish." Yes, the thoughts of the physical intellect resident in the brain. But as action and reaction are equal and opposite, so we apprehend that the causative medium, the ætheric brain, in its association and work in matter, has been impressed by the reflex of its experience in matter, and carries with it the whole of that acquired experience, holding it for so long as it persists as a vehicle of its proximate cause, which in this case is of the nature of Will. To give one more illustration : a musician conceives an idea in the womb of emotion. This idea interprets itself in melody, first heard within himself. He translates the melody into form and it is played on an instrument or sung. From the instrument or voice, the music is registered upon a vulcanite record, which is

F. Bligh Bond

the most static, the most material stage of the process. The thought is crystallized in a physical vehicle, and can repeat itself through this vehicle till it wears out or is broken. Destroy the record and the personality of the melody vanishes from the material plane. But the melody lives on, though latent and inaudible, until at the will of the musician it is again reproduced upon his instrument. And it has now a new immortality, for it has re-echoed in the souls of thousands and cannot die. But go back one stage further. The original musician quits the body, and his music outlives him and gains in vitality. If, then, the Thought or Creative Idea so obviously survive the destruction of its material records and its material channels, how much rather shall the soul of that Thought be persistent in the realm of spiritual Causes! And the Idea, which found entrance into the soul of many through the one individual, has become the joint and permanent heritage of the race. For *Music* read *Individuality*. A great and good man dies and goes to his rest, but not before he has, by his thought, united his being to thousands of others. He, as Cause, persists, clothed with an immortal vesture coloured with the tints of all his earthly experience, and embroidered by the love of innumerable fellow-creatures, of every thought of whom he is spiritually conscious. He lives in their minds and hearts, and by a necessary and inevitable reflex they live in his spiritual environment also.

QUESTION 4. *What is the best course to pursue to organize this tendency, its investigation and knowledge, in the highest interest, philosophical, religious and social, of the nation, especially as a factor of durable peace?*

ANSWER.—There can be but one reply to this question. It is manifestly our duty as a nation to educate our rising generation in a full recognition of spiritual Will and Idea as the cause of all material things, and to work for a new interpretation of the everlasting truths of our religion on a basis equally acceptable to the Intellect and the Intuitive Soul of Man, but primarily by bringing home to all men and women the conviction of their individual

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unity with the whole race, and their share in the building of the race, as cells in a greater Body of Humanity, and as members of organizations, some spiritual, some material in function, but all equally aware of that spiritual Unity which is to bring about at last the incarnation of the Logos or Christ-consciousness in Humanity. This education is urgently necessary to destroy the growing germs of a renewed idea of separateness taking root and propagating like a foul weed in the minds of the ignorant, more especially among those whose work is in Matter. The psychic is near allied to the material, and if this alliance should prevail, all is lost. But the recognition of the unifying spiritual cause underlying all psychic things will link Earth to Heaven and fulfil the great plan whereby the Creative Thought seeks perfect self-expression in a *PERFECTED HUMANITY*.

Transcript of Facsimile.

9th December, 1912.

At Glastonbury.

R.B.¹ "Ye will find nothing East of the Chapter House save only a courtyard and a wall that passeth fourteen feet from it. I have sayd it. But much of my work lieth to the south side of the wall of ye sayd Chaptre Howse and ye will find it. Follow the wall ye have found to the south side of ye Howse and ye shall find much of the Chapter wall left, and beyond it the passage-way and on the right ye lytell parlour or chambre beyond which was the Calefactorium. Thus shall ye come over against the Refectory south wall and beyond hym yet another parlour, and beyond hym cometh the Prior's Chapel and his parlour, and in front, by the grete Court, his kitchen."

¹ Probably "Richard Bere" (Abbot).

10-2-73
The first of the following is a copy of a letter from the author to the editor of the "Times" dated 10-2-73.

It is to be regretted that the original of the letter is not available.

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A specimen of controlled or "automatic" writing taken from a letter by courteous permission of F. Bligh Bond, Esq. A rough transcript appears on the opposite page.



A skotograph (impression obtained on sensitive film without exposure in the camera) of Archdeacon Colley. The head, seen after death, is bending forward, the eyes appear to be opening, and, in Miss F. R. Scatcherd's opinion, no trickery of any nature could so transform any existing photograph of the dead man to the resemblance of the dead body, with the differences indicated.

5. ETHICS

5. ETHICS

THE PRESENT-DAY MEANING OF SPIRITUALISM AS A
WORLD MOVEMENT.

CLOUDESLEY BRERETON, M.A., L. ès L., Author of *Studies in
Foreign Colonization and Mystica et Lyrica*.

THE CONCORDIA MOVEMENT OF JAPAN.

PROFESSOR JOHN STUART MACKENZIE, M.A., Hon. LL.D.,
Litt.D., Professor of Logic and Philosophy, University
of Wales, President of the Moral Education League.

THE RELIGIOUS SANCTION.

THE RIGHT HON. VISCOUNT MOLESWORTH.

THE ARGUMENT FROM THE ELECTRON.

SIR FRANCIS YOUNGHUSBAND, K.C.I.E.

THE NEED OF A SINCERE RELIGIOUS SENSE.

DR. BERNARD BOSANQUET, M.A., LL.D., D.C.L.

THE PRESENT - DAY MEANING OF SPIRITUALISM AS A WORLD MOVEMENT

(The Case for a World Religion.)

CLOUDESLEY BRERETON

I. THE PSYCHIC RENEWAL.—Spirit knows neither land nor sea frontiers. I find myself therefore unable to treat this subject except from a world aspect.

The late war has shattered many material and temporal theories—notably the Chauvinistic idea of the Absolute State. Hence the growth of a spirit of Internationalism and Pan-humanism, as illustrated by the movement in favour of the Society of Nations, and the international linking up of labour. This revolution in the temporal sphere finds its parallel and counterpart in the spiritual. The monopolistic claims of the various religions, denominations or sects to be each the one and only way of salvation are slowly breaking down throughout the world. The *reductio ad absurdum* of such monopolistic claims becomes indeed glaringly evident, when put forward by (say) some small sect of a few hundred people, *vis-à-vis* the thousands of millions in the world. Common sense revolts against such a conception. Irresistibly one thinks of the pastor in Sark praying for the adjacent islands of Great Britain and Ireland. The gradual breaking down of rigid barriers between Church and Church is illustrated by the growth of the Free Church Union, while the impending *rapprochement* between religion and religion is indicated by the slowly changing attitude of Christian missionaries towards Hinduism, Mahommetanism, Confucianism, etc., for until recently each religion has regarded itself as self-contained and as absolute as the Absolute State, with no link or tie with the others. Yet one is confident that the

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ruthless competition hitherto existing between them in the soul-market of the world will slowly give place to a growing sense of co-operation, as the still largely subconscious element of Pan-humanism emerges more fully into consciousness, accompanied, as it is, by the growing disbelief in the absoluteness of dogmas, that for all their merits have proved themselves unable to ward off the greatest catastrophe that the world has ever seen.

In place of a set of highly *centralized* and isolated Churches and Religions, there is already slowly rising within the collective consciousness of humanity the idea of a *Federation* of Churches and of Religions, beginning in this country with an *entente* between the Free Churches and the State Church, itself a step towards a further *entente* with the Roman Catholic and Greek Churches. One believes that the movement will not stop there, but will ultimately lead to a mutual understanding between this re-organized Christendom and the other great world religions, Buddhism, Confucianism, Mahometanism, and the like, till the way is paved for the slow realization of a world-religion embracing and comprehending them all, yet neither effacing nor destroying even the smallest of them, for the world-religion, when it comes, will not come to destroy, but to fulfill.

I am well aware that the claim to such a religion is made by the followers of Theosophy, who have done much for spreading the doctrine of the Brotherhood of Man ; but personally I regard their creed as a short-cut to an objective which can only be fully attained by a process of gradual incorporation of every diversity of belief and creed, just as full Internationalism can only come to pass by the internationalization of Nations and not by mere Cosmopolitanism. It is by recognizing differences, not ignoring them, that the *pax mundi* must come.

For this gradual interweaving of all creeds and religions does not mean the complete absorption or obliteration of even the tiniest sect in this majestic world-religion, but rather its due location in the sphere of the spirit, be it but the equivalent to a San Marino or Andorra on the physical map. Has not the tiniest stream its appointed

place in the contributory system of the mighty Amazon? Those who wish to profess the tenets on which it lays particular stress will have full liberty to do so, for do not those tenets, if they have any meaning, represent what is nearest to their heart? Are not those who profess them the world's expression for some tiny element of truth it desires to put forth? Are they not indeed the Word made flesh? Only instead of being, as they were in the past, cut off and isolated like some lost flora on an Alpine summit, they will henceforth know that they are but one of the many flowers of the field, whose deepest glory is to reveal the glory of the Creator without reflecting on His glory as revealed by other flowers. They are in fact a contingent in that innumerable throng worshipping the Unknown God under the ritual they prefer. If all roads lead to Rome in the physical world, so all spiritual paths lead to the City of God.

A more difficult question, of course, will be man's attitude towards those lowlier religions, in which Animism, Totemism, Fetishism predominate, stages through which the great world-religions have passed, and, being as it were Museums of all these stages, still contain certain elements of them. Here again the sense of a common humanity and of Universal Brotherhood should convert scorn into sympathy and make us tolerant of those who are still in the childhood of mankind, and of their somewhat childish efforts to explain the mysteries that surround them. Such a tolerance does not preclude us from trying to lead them from these conceptions to something higher. It was indeed on these lines that the early Christian missionaries in Europe worked.

2. THE PRE-WAR CONCEPTION OF DOGMA.—And in this work of toleration we find ourselves unexpectedly helped by the more recent conception of dogma and its relation to myth. *La foi est éternelle*, as a Frenchman has said, but *la croyance* (the outward and visible form) *est passagère*. For God fulfills Himself not only in many ways, but also in many successive ways. Creeds are indeed more or less imperfect embodiments of the Divine, but they are only in part eternal because we only know in part. Dogma,

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whether in the world of science or of religion, is embodied in words which change, alter and decay. Again, the meaning of these words can only be given in words which are in a similar state of solution and dissolution, so that even if, *per impossibile*, the mere words could be as it were petrified and crystallized, the ideas that they embody, being subject to modification and decay, would finally make them as unintelligible as some forgotten script. But this does not mean that any really true experience, whether stated as a natural or a spiritual law, is necessarily here and now unreliable, useless or even harmful. What it does mean is, that it is true within certain limits and certain conditions, whether of time or space. In fact, these limits may be so vast that the truth embodied may apparently remain unchanged not merely for our own time but for epochs. Yet the day must come, if humanity is to progress, when the widest-spread dogma, like that of Newton's Law of Gravitation, must find its long uncontested absoluteness limited by the new theory of some Einstein. On the other hand, at the basis of every great dogma there lies a core of imperishable truth, ready to blossom out again and again into myth, when the dogma in which that core of truth is incarnated decays. In this sense dogma, like reproductive life in the person of the individual mortal man, is at once mortal and immortal. In fact, the fundamental truths of no big religion can ever pass away, however much it may change with the ages or become absorbed in other great religions. Myth indeed is eternal, ever ready to spring up anew when the crop of dogma has failed.

What then is myth? If dogma be the scientific statement of religious beliefs, myth is their poetical expression, of which dogma, as history shows us, is often but the scientific restatement. Or, in other words, myth comes from the heart of man and dogma from his head. Necessarily, like every poetic definition, myth is incomplete, but contains always an aspect of the essential, and by its very nature, unlike dogma, allows of *allegorical* interpretation, and therefore is always open to interpretation in every age. It possesses the elasticity and adaptability

of Life itself. But Science deliberately strives to exclude allegory, though ultimately in vain, and states what it believes to be facts. Its laws have hitherto had the same massiveness and inertness as Matter, though the recently formulated doctrine of relativity threatens in the long run to undermine this conception. Their very inertia seemed to be their strength.

Modernism is an attempt to treat dogma as allegory, to reconvert dogma into myth, taking for its motto the necessity of becoming once more a little child in order to secure entrance to the Kingdom.

If this view of dogma and myth be correct, then we shall henceforth look on the beliefs of the humblest savage with more sympathetic eyes, we shall see they are but human myths in the making, the lowly beginnings of those immortal imaginings which can alone lead mankind at long last to a world-religion.

3. I pass to the third point, the most powerful argument for human survival. If I may put it in a paradox, I believe in Immortal Life, because I believe that Life is immortal. But one may say, How can I prove that life is immortal? My answer is very simple, if not conclusive. It seems to me infinitely more probable that life has in some form or state always existed than that it appeared one day and will disappear another. It is almost as difficult for me to disbelieve in the eternity of Life as in the eternity of Matter or of God. *Omne vivum ex vivo*. Life put in a sensible appearance when the conditions were favourable, just as water freezes under certain conditions and weeds will sprout under others. But life has always been there. Matter can no more create Life than Life can create God. Perhaps in some high and transcendental way God created Life and created Matter, but they were immanent in Him or He could not have created them. When He takes them back to Himself, then the present cycle will be concluded and God will be All in All.

Personally, I have been driven of recent years to believe in some form of reincarnation. Otherwise I do not see how man can, under Providence, really work out his

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destiny and help to build the Cosmos. This conception seems to me to transcend while also including the idea of Purgatory, which, though it satisfies the individual's instinct for *κάθαρσις*, does not satisfy his equally strong longing that his sufferings may also help Creation *as well* as himself. But without the idea of Purgatory or Reincarnation our present-day religions do not seem to have sufficient moral sanction against wrongdoing. I know that each man makes to a certain extent his own heaven and his own hell for himself, but when we see the fraudulent millionaire die apparently happy and respected and the criminal statesman apparently pass to his rest without his crimes being expiated here, we are apt to wonder if the "short service" system of life is really the truer conception, and if man is not always and for ever recurrently liable to perpetual conscription throughout the ages, till the supreme Armageddon has been won. One cannot help feeling that such a conception, if accepted in the Western World, would act as a most powerful deterrent to those in high places, who might otherwise be inclined to believe they can somehow dodge the consequences of their acts.

But if I incline to the Eastern conception of Reincarnation, I am still enough of an Occidental to believe that, even though ultimately reincorporated in God, the individual will never reach that totally unconscious state called "Nirvana," but will preserve somehow a conscious identity, as the Son preserves his identity compared with the Father. And so I suppose I am a believer in personal survival even in the final stage, for *identity implies at once sameness and duality*.

4. As regards the last question, the utilization of the present psychic élan, I have left myself but little room to treat of it. But many of my conclusions are implicit, if not explicit, in what has already been said. I have already alluded to the need of deepening our sense of social responsibility and social sympathy, with a view to strengthening not merely national but international solidarity, inculcating thereby a reverence for man, not only as a human, but as a spiritual being, and so creating

a respect for his religion and desire to comprehend it as the key to his higher self. This sense of social solidarity will be enormously fortified if, as Mr. B. Branford has pointed out,¹ we are able to unite the two main forms of political organization at present competing with one another, the old regional or geographical and the new Guild or professional. Their conjunction should at once strengthen the sense of human solidarity at home and abroad. The more mankind really feel that they are one in kin and one for weal and woe, so will the prospects of a durable peace become more settled. Hence the value of such agencies as the Inter-university *entente*, the Moral Education International Congress, the numerous bilingual reviews that have been recently started, the League of Nations, and the Commission on International Labour. And last, but not least, what would probably be one of the greatest helps to the cause would be the creation of a world university on the lines laid down by Mr. B. Branford in *Janus and Vesta*,² to which I would refer.

¹ *A New Chapter in the Science of Government* (Chatto and Windus).

² *Janus and Vesta* (Chatto and Windus).

THE CONCORDIA MOVEMENT OF JAPAN

PROFESSOR JOHN STUART MACKENZIE

I DO not feel that I have much to say on the questions that you have raised. Most of what has occurred to me is stated in a Presidential Address to the Union of Ethical Societies, which, I believe, is to be published shortly in the *Hibbert Journal* and afterwards as a separate pamphlet.

In general, I think it is true to say that many people in the Western world are feeling the need for a fresh Gospel. Some are trying to find such a Gospel by an appeal to abnormal experiences. Others are turning again to the Far East, from which most of the great religions have come. It is partly in consequence of this fresh interest in the East that my wife and I have been led to arrange for a visit to Ceylon and India, where we hope to meet some first-hand authorities on Oriental speculation.

There can be no doubt, I think, that the fresh interest in such speculations has been greatly strengthened by the experiences connected with the Great War—both the experiences of personal loss and the more impersonal sense of the bankruptcy of civilization.

What is chiefly important, from a practical point of view, in connection with this interest, is to try to co-ordinate the various forms that it assumes and focus them upon the most hopeful lines of inquiry. I am inclined to look for good results from the Concordia movement which was initiated by President Naruse, of Tokyo, shortly before the outbreak of the war. President Naruse died about a year ago ; but his work is being taken up by his colleague, Professor Anesaki ; and I believe it

is now likely to be carried on energetically. The object of this movement is to bring about a better understanding and co-operation among those who are interesting themselves in different countries in the growth of the religious, moral and social ideals of the human race. I believe an effort of this kind to be the essential preliminary to the successful working of a League of Nations or any similar plan for international co-operation and the establishment of a lasting peace.

THE RELIGIOUS SANCTION

VISCOUNT MOLESWORTH

I MAY say that, for my part, I cannot dissociate Spiritualism from Religion, and the universal interest that has now been awakened in matters spiritual must ultimately have an elevating effect on the moral and religious life of the people.

To students who have been able to interpret the Bible aright there is practically nothing in the psychic phenomena of the present day with which they were not familiar. By the majority, however, the fact of human survival, the continuity of life, and the power of communication between Earth and Spiritual Spheres has been received with mixed feelings.

I think I shall be right in saying that such enlightenment has been best received and welcomed by those who have suffered bereavement, though I am aware that many of them believe it against the teachings of the Bible to hold communication—personally, I am of the opposite opinion and contend that I am supported by the New Testament.

I have referred so far to those who have arrived at their convictions either from personal experience or from the conclusions of some of the leading scientists, resulting from experiments of an exhaustive nature and under the severest test conditions. There are others, however, to whom the power of communicating through mediums appeals only as a pastime, and as the religious element is in such cases absent, it is fairly obvious that the response from the other side will be in a spirit of levity and sometimes productive of evil, according to the characters taking part at the séance. This is a phase that we all hope will

soon be extinct, leaving only more deeply religious convictions, with a wider knowledge of the hereafter obtainable by reverent seekers.

Experiments for psychic phenomena should only be conducted by earnest researchers—men like the late Sir W. Crookes, for example, or Sir W. Barrett, Drs. Crawford and Geley—who have accumulated sufficient evidence to convince those who have not been privileged and blessed with direct personal communion.

THE ARGUMENT FROM THE ELECTRON

SIR FRANCIS YOUNGHUSBAND

INTEREST in Spiritualism is certainly on the increase. There are psychic phenomena about which we know little, and about which we want and ought to know more. Our knowledge of the capacities of the human mind is assuredly not yet complete. We want to know what our minds are capable of—whether they have means of direct communication with other minds and if they survive bodily death.

It is about this last point that interest chiefly centres. For my part, I cannot conceive of mind and body as existing apart from one another. I cannot imagine the mind flying away and leaving the body behind as an empty case or covering. The two to me seem inseparable—the body as essential to the mind as the mind to the body, and the whole forming the personality or self. I would not be myself apart from my body. And I would not feel that my friend was *himself* without *his* body. There is a natural inclination in men to touch each other—touch each other in the body, shake hands, embrace. Canadians rush to shake hands with the Prince of Wales. Ladies storm the platform to shake hands with a popular pianist. They must have the human bodily touch. The body is an essential part of themselves and of the object of their admiration.

And the body is no gross coarsely material thing about which we should feel ashamed and upon which we should look with contempt. It is spiritual through and through. It is a marvellously complex system of groups of those ultimate particles of matter which are called electrons. And these electrons, it must be emphasized, are not inert specks incapable of activity by themselves. On the contrary, they act of themselves. They act of

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their own self-impulse, though—and this is an exceedingly important point—they can and do only act under the mutual influence of one another. They do not require to be pushed in this direction or pulled in that. They act to all intents and purposes as if they had—each of them—a mind of its own. They act very much as masses of human beings act, grouping themselves together in associations or repelling one another, according as mutual influence determines.

The body is then spiritual to the core. It is, to my thinking, as much the self as what we call the mind. It is a flame of spirit jetting out of that great spiritual whole, the Universe, and fired with the spirit of the Universe.

Each one of us I regard as essentially and inseparably mind and body combined. But each one of us also forms part of a larger grouping—a college, a profession, our country, humanity, the Universe as a whole—which has a selfhood or personality of its own; and this in no mere figure of speech but in actual fact. I am a Fellow of the Geographical Society. That Society has a real personality of its own. It has a will and mind and feeling of its own. It makes decisions and takes definite action. It rewards those of its members who do well. It censures those who bring it disgrace. It plays its part for good or ill in the national life. I am also an Englishman, and as such a member of that personality England, who similarly feels and wills and strives. Likewise I am a member of that self the British Empire; of that still larger self Humanity; and, lastly, of that completely comprehensive self the Universe. And each of these, the Universe, Humanity, the British Empire, England, any Society or Profession, is a Self or Person, just in the same way as I am.

There are philosophers who contest this view and maintain that these corporate beings, like England, cannot be truly called persons or selves. But I am unconvinced by their arguments, which seem to me to deal with words rather than with facts. I hold that England is just as much a person as I am. England is quite conscious of herself: very justly, at times, takes a glorious pride in herself; very stupidly, at other times, takes a gloomy view

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of herself and depreciates herself. She has a most determined will, as many another nation will bear witness. She has an intelligence—and a very acute intelligence too. She has a quite definite character, clearly distinct from the character of France or Germany or America—or even Scotland or Ireland. She has a memory too: she remembers a lesson like the loss of the American Colonies or a victory like Trafalgar. Lastly, she has a body—the land in which Englishmen dwell and the bodies of living Englishmen. I cannot see in what respect England is not a person while I am.

In precisely the same way the World, that is, the whole Universe, is to my mind a Person—the Supreme Person made up of all other persons, as I am made up of these mystical microscopic self-active beings which go to constitute that collective being—myself.

This being my conception of the general constitution of things and of the relation of a man to the world about him, I would look upon human survival in the following manner. A man survives first of all in his home circle and group of most intimate friends. And this not as mere memory but as a definite activity. In crises and moments of high tension, when we are strung up to be our best, this at once becomes evident. On such occasions a man can feel, say, his father working in him. His father is quite definitely part of himself working in him and making him strive to be as much as he can like the best that was in his father. Next, a man survives in the corporate personalities of which he was a member and which he helped to build up. Nelson, for instance, survives in the British Navy and in England. I am sceptical as to whether Nelson exists in some shadowy form wandering about in space. But that he survives in the Navy and in England there is no question. He is for ever a part of the Navy and of England. In times of crisis, as in the late war, we are distinctly aware of Nelson within us inciting us to be and to do what he was and did at his best. Lastly, a man survives in that all-comprehensive Self the World. The World at this actual moment—this moment which has just emerged from the past and is just passing over into

the future—is made up of all that men have thought and felt and striven for and accomplished in the past. All the past is embedded in the present. We, the heirs of all the ages, make our own impress for good or bad upon it, and so take our part in making the world of the future.

In this Supreme Being, the World, each of us lives and works for ever. Eternal life—eternal activity—in God : that is our destination. That is my conception of human survival.

If this conception be right, it follows that overwhelming responsibility rests on us to be our best. In our hearts we love our country, our fellow-men, the world—and we love ourselves. We cannot bear the idea that any action of ours should do harm to our country, our fellow-men, the world. We want to do well by them—to do our best. It is no matter of doing well now so that we may have a glorious time of enjoyment for ever after or be saved from eternal punishment. It is no such self-centred and selfish consideration as this that must prompt us. Considerations of self-respect, if nothing else, but probably also deep love of the world, will prompt us to make the very utmost of every capacity that is within us for the good of our country and for the good of the world, so that we may be loved for ever, even as we have loved.

What we do here and now has its effect for ever—upon our friends, our country, the world. Our bad acts may be forgiven, but their effects cannot be wiped out. They remain everlastingly. But so also do the effects of our good acts. And this is our main stay and comfort in life, for men see a deal more good than bad, and they act more frequently and with far greater force with a good than with a bad purpose in view. The net impress which men leave at death is, in the vast majority of cases, a good impress ; and that impress remains and works unceasingly.

We would like so to act that we can feel the satisfaction of having helped our loved ones to enjoy life to their full. Death must always have its pangs. But if we so act it may have its sweetness too. For it does not break or sever love, but brings it into radiant light and makes it intenser, more vivid and more active than it had ever been before.

THE NEED OF A SINCERE RELIGIOUS SENSE

DR. BERNARD BOSANQUET

EVERY one interested, without exception, should carefully study *The Road to Endor*, by "A Prisoner in a Turkish Camp" (Lane).

1. When abnormal phenomena are alleged to take place, it is a matter of some interest to common sense and science to investigate their reality and causation. Beyond this, which I fear is but a small element in it, the present "psychical renewal" seems to me a dangerous and wholly irreligious craze.

2. No; except in the sense that impulses may be concerned in it which could only be satisfied in a sane and truly religious mysticism.

3 (A). The argument from human affections. But this has no evidential weight; arguments from necromancy are either null or positively deterrent; and the true meaning of the question is only to be understood through genuine and sincere religion or philosophy.

4. A sincere religious sense would destroy the superstitious craze, and the rest would be a normal problem for science and common sense.

6. PSYCHOLOGY

6. *PSYCHOLOGY*

THE TRUTH OF THE SPIRITUAL ENERGY.

PROFESSOR HENRI BERGSON.

THE TRUTH OF THE SPIRITUAL ENERGY

PROFESSOR HENRI BERGSON

IN the following aphorisms^{*} will be found an expression of opinion on the question of survival.

1. If we take into account that man's mind activity dominates his brain activity, that other functions of thought are more independent of the brain than the memory, that conversation and even the intensification of the personality are possible and probable after the disintegration of the body, is it not conceivable that in its passage through the material world the consciousness becomes tempered like steel, and prepares itself for an activity more efficacious, for a life more intense?

2. To this intense life each one of us can attain by the sole means of natural forces. The attainment takes place on one of those moral planes where the degree of intensity equals the quantity and quality of the effort on earth, just as a balloon released from the earth attains the level of its density.

3. Certainly, immortality cannot be proved experimentally. All experience is limited in duration, and when religion speaks of immortality, it implies revelation. But it will be something, it will be a great deal, if we can establish in the region of experience the possibility and even the probability of survival for a period. We will leave outside the domain of philosophy the question whether this period is or is not illimitable.

4. The single reason for believing that the consciousness does not survive after death is that one sees the

^{*} These aphorisms are reprinted here by permission of M. F. Jean-Desthieux, editor *Le Monde Libre*. They were drawn from M. Bergson's new book, *L'Energie spirituelle*, by M. Maurice Legendre.

The Truth of the Spiritual Energy

body decay. And this reason is no longer of value if the fact is, as stated, that the consciousness is independent of the body.

5. The more we accustom ourselves to the idea that the consciousness dominates the organism, the more natural it will appear that the soul survives the body.

7. OCCULTISM

7. OCCULTISM

(a) Theosophy

THEOSOPHY AND SPIRITUALISM.

A. P. SINNETT, Vice-President of the Theosophical Society.

(b) Evidential or Psycho-Christianity

THE NEW EVIDENTIAL CHRISTIANITY.

F. R. SCATCHERD, Editor, *Asiatic Review*.

CHRISTIAN IDEAS OF THE FUTURE LIFE.

FERGUS HUME.

(c) Spiritualistic Research

THE SIGNIFICANCE OF SPIRITUALISM.

DAVID GOW, Editor of *Light*.

(d) Psychical Research

THE SOCIETY FOR PSYCHICAL RESEARCH.

MRS. HENRY SIDGWICK (Hon. Sec.).

NO PROOF OF HUMAN SURVIVAL.

HESTER TRAVERS SMITH, of Dublin, Author of *Voices from the Void*.

EVOLUTION AFFIRMS SURVIVAL.

DR. ELLIS T. POWELL, LL.B., B.Sc., Barrister-at-Law.

A COLLEGE OF MEDIUMS.

CAPTAIN E. R. SEROCOLD SKEELS.

THE CRUX OF PSYCHICAL RESEARCH AND SURVIVAL.

J. D. BERESFORD.

THE SPIRIT PHOTOGRAPH OF MR. AND MRS. GLADSTONE.

THE RIGHT HON. VISCOUNT GLADSTONE.

THEOSOPHY AND SPIRITUALISM

A. P. SINNETT

LARGE numbers of people throughout the civilized world have long been aware of the all-important fact that human consciousness survives the change called death—holding this knowledge, not as an article of blind faith, but as an actual state of the facts within their own personal experience. Certainly, as a branch of Christian belief, a future life is politely recognized as a probability, during attendance at Church, but is surrounded with so vague an aura of uncertainty that in private conversation the conception is regarded as open to doubt, or frankly to be set aside as too incomprehensible for acceptance. For the spiritualist, meanwhile, it has come to be surrounded no longer with vague uncertainty, but with a multitude of collateral detail, and for him, the neglect by the world at large of the information on this subject available for all who go in search of it is one of the most surprising phenomena of modern life. The vast literature of Spiritualism is saturated with evidence of the main principle, and books of recent origin like Sir William Barrett's, Mr. J. Arthur Hill's *History of Spiritualism*, and half a dozen others, will justify the statement I have just made. But suddenly a new light has been shed upon the whole subject like sunshine breaking through a fog. Newspapers, hitherto reflecting the greatest stupidity of the greatest number, have all at once adopted a new tone. The spiritualistic awakening is a thrilling feature of the present time, and from all sides arises the inquiry, What does it mean?—is it to be welcomed or feared? Although firmly convinced myself that Spiritualism is merely a stage on the pathway of super-physical discovery—that already many of us

have reached a more advanced stage—I have no hesitation in declaring that the current diffusion of interest in Spiritualism ought to be heartily welcomed for a great variety of reasons.

To begin with, the comfort it promises to afford and has already afforded to large numbers of people who have suffered bereavement during the war invests it with a beneficent aspect. As a movement in the direction of further discovery, having to do with the laws governing human evolution and the conditions of that Divine Hierarchy through which the supreme purposes of manifestation are worked out, the new era, which the present awakening may lead on to, is to be sighted on the horizon with a feeling far more fervent than the mere word “welcome” could express. Of course, we are confronted at once with an outburst of warning from people prejudiced, for some strange reason, against the expansion of knowledge along the most important channel in which it can flow, and the dangers of Spiritualism are represented by the enemies of progress with grotesque exaggeration. With daring disregard of truth, some such champions of timidity tell us they know of cases in which the practices of Spiritualism have driven people into lunatic asylums. Broadly speaking, that statement is destitute of foundation. In some infinitesimal percentage of cases it is possible that people endowed with extreme psychic susceptibility, dabbling in Spiritualism from sheer curiosity without any lofty motive, may come under the malignant influence of evil agencies in the spiritual world, who, for that matter, are much more widely successful in cultivating the prejudices out of which the warnings I am dealing with arise. Thus some among the clergy even, flourishing the red flag, may be regarded as illustrating in person the fact that Satanic powers may sometimes disturb sanity with best success when cultivating a conventional prejudice. Indeed, the manner in which the clergy as a body during the past history of Spiritualism have generally opposed and misrepresented it is one of the strangest and saddest features of that history. It would be childish to deny that during the middle of the century last passed they were losing

their hold on the cultured and intellectual classes. Could they have realized the situation aright, the inauguration of Spiritualism would have been recognized by them as what it was in fact—a grand reinforcement of religious faith. It gave comprehensible reality to ideals and principles essential to the maintenance of religious faith, but obscured, until the new revelation, by mediæval stupidity and confusion of thought but too painfully reproduced in orthodox creeds to which the clergy still clung. To be sure that when we die we shall pass at once to a new and vivid life, without solution of continuity in our personal consciousness, and that the character of that new life will be absolutely dependent on the uses we have made of life on the physical plane—the realization of all that as a definite scientific truth puts an entirely new face upon all religious thinking for people whose thinking it fully illuminates. Perhaps now, under the influence of the current awakening, the force of the consideration I have just put forward will penetrate the collective appreciation of the Church.

Outrunning that thought, however, in speculation concerning the future, the aspect of the present situation from the theosophical point of view—which, of course, is that which I represent—is full of the most encouraging possibilities. First of all, from that point of view I think I comprehend the motive underlying the action of those powers constituting a part of the Divine Hierarchy who actually started the spiritualistic movement in the middle of the last century, and were inspired in so doing. As I hinted just now, religious faith was losing its hold on the intellectual world. That was a danger. Had the materialistic view of nature maintained its hold on civilization, the world would have drifted into an attitude of mind not far removed from atheism. The powers above saw that this would best be checked by showing the intellectual world that positive knowledge could be obtained concerning the next phase of human life; that there was another plane of existence accessible to research; and without troubling about minor difficulties which would be sure to arise, mediumship was introduced as a new factor in scientific

investigation. Looking back now from a higher standpoint of knowledge, we can see that by that method it was quite certain that inquiry would be somewhat confused by communications coming from entities on the other side as ignorant or as mischievous as they were in life, and only distinguished from incarnate humanity by finding themselves manifesting in what we now call the Astral World instead of on the physical plane. But that did not matter to begin with. The all-important achievement was to show people drifting into atheistic incredulity under the influence of "*der Geist der stets verneint*" that it was possible to obtain positive knowledge concerning the reality of the future life and the conditions surrounding its earlier developments.

At the time this decision was reached, it was obvious that the revelation could not stop there. Whoever might be properly appreciative of the new light shed upon our condition in nature would be entitled to further help along that line of thought and inquiry. Therefore, at the same time that arrangements were made to start Spiritualism, it was settled that at a later date an experiment should be made to ascertain whether there were a sufficient number of people ready for scientific spiritual progress to justify a partial withdrawal of the veil which, up to that time, throughout the history of the world, had concealed from public view the possibility of reaching absolute knowledge concerning the laws governing human evolution, the methods by which this might be promoted, the goal towards which, if thus promoted, it would lead. It is not exactly true that the veil always concealed the knowledge of such possibilities from ordinary mankind. During early Egyptian civilization, far behind that which modern research of the mere archæological order deals with, the hierophants of the higher wisdom were recognized as such by the common multitude, even if few of these were prepared to follow in their footsteps. Then, by degrees, as a later period came on, and the persecuting brutalities of the Church in the Middle Ages rendered all independent thinking or study a sure pathway to suffering and tragedy, the veil was drawn more and more closely over occult

knowledge. Wrapped in intricate symbolism, we can see references to it in the literature of Alchemy, but gradually the recognition of super-physical knowledge as possible of attainment by incarnate humanity died away from current civilization. Those who flattered themselves on being in the vanguard of such civilization scoffed at the bare possibility of psychic development. Manifestly it would be difficult to overcome their prejudices, but the attempt had to be made. It followed the path that can now be traced in the history of the theosophical movement. The difficulties that beset that in the beginning were numerous and intricate. From a late point of view many of us wonder at what seem to have been mistakes in the beginning, and—as whenever divine powers have to employ human agency—mistakes undoubtedly were made. But the pressure of the divine intention has been at last effective in overcoming these. I could write at great length on the misdirection of thought in much of the earlier theosophical literature, but the beneficent results already attained show that the main purpose of the great movement has been achieved. Just as those who confined their interest to Spiritualism have successfully reached one all-important stage of devotional progress—definite knowledge concerning the future life—so the theosophical world is fairly well saturated with the comprehension of the methods by which spiritual evolution can be promoted, of the dazzling but beautiful prospect it opens out for those who have reached something like a clear comprehension of the Divine Hierarchy guiding the destinies of the world, and of the conditions under which ordinary humanity is blended, on its lofty levels, with the Divine Hierarchy in a manner which dignifies human life to an extent that has never been done before by any system of religion or philosophy.

THE NEW EVIDENTIAL CHRISTIANITY

F. R. SCATCHERD

THIS article is a cursory attempt to deal with the second question: Does the present widespread revival of interest in psychical phenomena denote "a passing from a *logical and scientific* to a *spiritual and mystic* conception of life?"—i.e., is the *rational* conception being replaced by a *spiritual* one?

The form of this question might be amended, though, as it happens, it is fully justified by the attitude of Mr. McCabe, the protagonist of Rationalism in the recent debate on Spiritualism which took place at the Queen's Hall, London, between himself and Sir Arthur Conan Doyle. This being so, and Mr. McCabe representing the dead or dying school of Nineteenth-century Rationalism, it may be well to deal with the question in the given form, as it bears the interpretation put upon it by Rationalism, that Spiritualism has no sanction from logical and scientific thought, i.e., *rational* thinking is, *per se*, opposed to the spiritual and mystical, as reason is opposed to unreason and the logical to the illogical.

This is neither the time nor the place to enter upon a philosophical disquisition; suffice it to say that if the McCabes represent the high-water mark of Rationalism and the Conan Doyles the average level of Spiritualism, then logic, reason and rationalism appear to be on the side of Spiritualism, which testifies of that which it has seen and heard, while illogicality, irrationality and unreason characterize the Rationalism which claims a knowledge of all events past, present and future when it angrily declares that certain things never have happened, never can and never will happen.

Rationalism usually contents itself with pointing out the discrepancies between the statements of the several observers of given occurrences, while Spiritualism stands four-square on the basic facts of nature and experience.

McCabe Rationalism argues, as it were, that because popular statements as to sunrise and sunset are scientifically unsound, therefore it is irrational to accept the existence of such a body as the sun.

Spiritualism maintains that the "irrational," seen from another and higher standpoint, often merges into the rational, and it preserves an awareness of the vital difference between that which runs counter to the logical reason and that which transcends it.

To my mind it would appear that the growing interest in psychical research argues a pressing forward of human intelligence, a progressive inclusion of the spiritual and mystical, or of the "irrational" (*vous*), within the extending bounds of the "rational"—the continuous reduction of the accidental and marvellous to the ordered and sequential.

Only fools set themselves against facts, and every ascertained truth sooner or later enters the realm of the rational.

"Gentlemen," said the late Sir William Crookes, on one occasion, "I know that what I am going to tell you is an 'impossibility' according to the established 'laws of nature,' *nevertheless it is true.*"

Despite the denunciations of Materialism, the truths of Spiritualism are being rapidly included in the domain of the rational, and to the McCabes of to-day one might well retort as did Schopenhauer to those of his time who disputed the fact of clairvoyance:

"Your denial does not argue that you have superior intelligence; it simply proves you ignorant of the latest acquisitions of knowledge."

Rationalism often protests vehemently against the "materialistic and unspiritual nature of the revelations of modern Spiritualism." It is a curious fact that those most attached to material comfort are the most scandalized that there should be any kind of quasi-mundane

existence in the life beyond death. It may be conceded that some spiritualists are only spiritualists because of their thoroughgoing materialism, which can only conceive of the existence of spirit when it descends to their own level and "materializes" itself. *Les extrêmes se touchent.*

The horror and indignation aroused by the cigarette and whisky incident in *Raymond* is an instance of the false spirituality of the average mind. The subject has been well dealt with in the following quotation :

" Q. Do they ask for cigarettes, as stated in Sir Oliver Lodge's book, *Raymond* ?

" P. All the conditions are different ; our consciousness alone has remained unchanged. A man living in a submarine would not need submarine accessories on dry land unless his mind had become warped through long living under water. And no one wants the things when he realizes their uselessness. The cigarettes and whisky-and-soda were dreams—realistic dreams. The medium was not subtle enough to be able to transmit Raymond's statements so as to be understood. In despair Raymond had to let it pass. But he does not stop at the ethereal whisky-and-soda and cigarettes, and those who object to the book have never given themselves the trouble to go beyond the, to them, objectionable materialism of the spiritual world. These objectors 'spiritualize' matter to such an extent that they live in a universe as vague and as formless as a mirage.

" Q. How do you know of Sir Oliver Lodge's book, *Raymond* ?

" P. I only know of Lodge's book what I get from you and others, but I know of the boys and men who slept here, and in their dreams enjoyed banquets (they had starved on earth) ; and, remember, these dreams are often transmitted by mediums as well as the waking experiences of those who are here. Raymond will explain this to his father some day."—*Letters from the Other Side* (Watkins, London).

Rationalism ignores one of the most insistent and vital discoveries of the new Psychology, namely, the inestimable value of the so-called "irrational." Psycho-analysis

is daily forcing this perception upon its students, medical, philosophical or psychological.

"Has it ever been proved," asks Jung, "or can it ever be proved, that life and destiny harmonize with our human reason, that is, that they are exclusively rational? On the contrary, we have grounds for supposing that they are also irrational, that is to say that they, in the last resort, are based in the regions beyond human reason.

"The irrationality of the great process is shown by its so-called accidentalness. . . . The rich store of life both is and is not determined by law; it is at the same time rational and irrational."

The great Swiss psychologist goes on to show that reason and will are valid only for short distances, and utters a warning that should be taken to heart—a justification by philosophy of that truth taught by religion and mysticism—the superiority of the life of faith as contrasted with that of mere rational selection. Says Jung:

"The further we extend this rationally chosen direction, the surer we may be that we are thereby excluding the irrational possibilities of life. . . . Aye, we may injure ourselves, since we cut off the wealth of accidental eventualities by a too rigid and conscious direction."

Average Humanity to-day is passing through the same process as the thinkers of previous centuries, who in their turn reflected the thought and emotion of their age. In the preface to *A Strange Story*, Bulwer-Lytton tells us that Maine de Biran, esteemed by Victor Cousin as one of the most original thinkers of his day, represented by the successive developments of his own mind the silent changes that had been taking place in the mind of Europe since the last century. Biran began his career as a philosopher with "a blind faith in Condillac and Materialism." Gradually, phenomena inexplicable by the "sensuous theories" of Condillac presented themselves to his mind's eye. "The animal life of man ruled by the law of necessity" had to be supplemented by "a second or human life from which free-will and self-consciousness emerge." Thus, as Lytton points out, Biran arrives at the union of mind and matter, but there is still something lacking,

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and at last "the grand self-completing Thinker attains to the third life of Man in Man's Soul."

The Great War has shaken human life to its foundations, and the simplest are able to see that rationalism and its consequent civilization are not all-sufficing, since they have permitted so great a catastrophe to overwhelm mankind.

Like the great French philosopher, the average man has awakened to the perception that there are "three lives, three orders of faculties," that "though all should be in accord and in harmony between the sensitive and active faculties which constitute Man . . . there would still be a third life," which would demand "another happiness, another wisdom, another perfection." The satisfaction of these soul-cravings Biran found in Christianity. But—

"With the passing of the centuries, Christianity has become vitiated, until it now exercises but a feeble and inadequate action over man's life and character. Spiritualism has now come to take up and to carry on the task that was allotted to Christianity. Upon the invisible spirits has devolved the mission to set all things straight, to enter into the humblest as well as into the proudest dwellings, and—immeasurably strong—to undertake the regeneration of humanity."—*Written through the Hand of Léon Denis.*

Matter, mind, spirit, St. Paul's triad of body, soul and spirit, these are the three factors indispensable for anything approaching an adequate or satisfactory explanation of the phenomenal and noumenal realms of consciousness. When a pseudo-Berkeley says there is no matter, and a Mary Baker Eddy denies it as "an illusion of mortal mind," the materialist shrugs his shoulders, but he, in his turn, can only maintain his own position by shutting his eyes to the existence of whole realms of unexplored facts and feelings. Stultifying and stifling the inner senses, materialism misses many

A truth some inner sense hath seen, or heard
Lisping in thunder, dim in blinding flame,
By voice of many waters faint averred—
A truth that *is* for which man has no name.
Whereof the very shadow lights the hills
With glory more of feeling than of sight.*

* "The World's Desire," by Henry Chappell, *English Review*, March 1920.

Sir William Hamilton observed that the sciences most eagerly studied were those in a state of progress or uncertainty, and this may account for the eagerness with which psychical research is being pursued to-day. "Faculties are active power, capacity is passive human power," says Hamilton. Whole continents of buried mental and spiritual treasures are being brought to light by the observation and study of the subjective and passive forms of human capacity—e.g., automatic and inspirational writing, etc.

Instinct has been defined as inherited reason. Experience demonstrates that actions at first reasoned and conscious become at a later stage automatic and sub-conscious. Intuition, the "eye of the soul," is said by some schools of mysticism to be due to "inborn experience," which does not convey a clear idea to the uninitiated.

Bergson, in *Creative Evolution*, says :

"There are things which intelligence alone will ever seek, but which by itself it will never find. These things instinct alone could find, but it will never seek them."

It is just here that Spiritualism, with its testing search for evidence and its recognition of the necessity for passivity in order to receive new truth, steps in.

Uniting the intelligence which questions with the instinct which can alone supply the answers, it brings to the surface-consciousness hidden truths of great price, thus handing them over to be dealt with by the logical reason, and in many instances to be finally incorporated in its scheme of things.

Spiritualism thus accomplishes for the average man of the Twentieth Century what Christianity did for Maine de Biran, and even more. For, in the light of the spiritual intuitions, Christianity is divested of the accretions of the ages, and faith and knowledge are enabled to walk hand in hand.

Therefore, to the writer, this tendency to study psychical and spiritualistic phenomena, while it does denote a breaking away from the limited conceptions imposed by the logical reason, by no means indicates a real falling

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away from the criteria of true rationality. The logical reason appeals to the intuitional reason to bring forth of its treasures, and then proceeds to enrich and enlarge its own area by the retention of all truths to which it can lay rightful claim. In this sense, Spiritualism, revealing as it does truths otherwise obscure, truly becomes

The fountain light of all our day,
A master light of all our seeing.

"If Christ be not risen from the dead, then are we of all men most miserable," said the great Apostle of the Gentiles. If the sublime facts of the spiritual and inner universes revealed by Spiritualism and confirmed by the *vous* or divine reason have no basis in reality, then indeed is the light within man but darkness, and great and grievous is that darkness.

But the experiences of thousands, nay millions, of the choicest of human spirits testify to the glorious gospel which illumines life and eliminates death and despair.

"God is. We survive. Life is full of infinite possibilities. I am very happy.—HENRY SIDGWICK."

These words were written one day while a friend and myself were experimenting with planchette.

As the name was being written, a young man, a stranger to me, burst into the room, crying out to my friend: "I'm off to Cambridge!—any message for Mrs. Sidgwick?" Was this a mere coincidence or . . .

CHRISTIAN IDEAS OF THE FUTURE LIFE

FERGUS HUME

FOUR questions have been asked regarding the problems of present unrest and future progress. These, when solved, in a lesser or greater degree, will afford new and needful knowledge, which will enable us to make more directly for our ultimate goal of Love and Wisdom and Power. To a certain extent the solution can be given, but it can only be understood by the most advanced souls, who are, or who should be, the leaders of the race. Whether these will understand depends entirely upon their election to serve self or God—the part or the Whole. If themselves, they veil the truth from their understandings in self-made mists which hide the Path; if God, then the Light will shine forth to reveal the Way and disclose pitfalls which must and can be avoided. So far as my knowledge and experience go, I shall endeavour to answer these questions.

1. The present psychic renewal, not only in this country but all over the world, is only an accentuation of what has been and always will be. The tremendous pressure of the cataclysm through which mankind is passing forces to greater outward expression the spiritual qualities which lie hidden in every human being, from the highest to the lowest. There is nothing extraordinary, when it is understood, about this unusual display of concealed powers; it is simply the outcome of the evolutionary moment, as the time is now ripe to bring forth much which has been preparing for long years in the Unseen. This is not due to chance, but to the development of the scheme of things in which we are involved.

Christian Ideas of the Future Life

Man is creative, for God made man in His own image, and he creates by putting forth his consciousness for good or bad, within limits—those limits, the boundaries which prevent him from trenching upon the purpose of this Evolution; that purpose, to produce a perfect Being. This can only be done by allowing the being-in-embryo free will, to learn by experience that good brings happiness, that evil results in suffering. Germany, by seeking to stop free thought, free speech, free action, trespassed on the limits set for Man: consequently the stars in their courses fought against Germany. She was doomed to failure from the beginning, and although material power, to an overwhelming extent, was under her control, that failure came in due time. But Germany alone did not make the war, although she, seeking absolute power, gave the signal for the outbreak. A cataclysm had to come, for Man everywhere, by greedy competition, causeless hatred, unwise pleasure and dire ignorance of the purpose of his being, created hostile forces which warred against himself as he is meant to be. He sinned against his own soul, and unknowingly created that which hurt him. Force must have some outlet, and had not the wrongfully used consciousness been released by war, it would have been released in other ways, equally painful and disastrous to the well-being of civilization. There would have been gigantic earthquakes, terrible plagues or widely spread famine. And, as things are, these have followed the fighting in a minor degree. But Man, Germany being the mouthpiece, chose War, and War has released the spiritual force, which he clothed in material form to his own undoing.

And here it may be remarked that had that colossal force, culminating through many years of misunderstanding, been precipitated on the earth in its entirety, this planet would probably have ceased to exist: it would have been shattered by the collective power. But Christ, as the Saviour of the world, took up the Cross of the war when it began, and bore the greater part of the agony necessary to release the force, giving to each of us only so much of the suffering as we were able to bear. We,

by parting wrongfully with our creative power, brought about the suffering, which rightfully we should have endured alone. But Christ, knowing our weakness, knowing that we could not bear the agony, came to our rescue. Heavy has been the cross of each who by thought, word and deed brought about the cataclysm ; but heavier, beyond human comprehension, has been, and still is, the cross we have laid on His shoulder—that cross which He bears in His wonderful compassion for His ignorant, ungrateful children. But the ingratitude comes from want of knowledge, and when we know in ourselves that He is truly the Redeemer of the World, then only shall we be able to give Him the adoration and worship which are due to our Saviour.

Consciousness is but the spiritual power which the Soul gives to its lower part, the Personality—ourselves as we know ourselves—to gain by experience those qualities, which it requires to build itself up to the stature of the Christ. This consciousness, wrongfully used, has been released by the war—the form has been broken and it has escaped. Now it is being poured forth by Christ, Who gained it back for us, to be made use of rightfully. Hence the present psychic revival. This is another chance given to Man to use the force properly—to put it out in the right direction. If he has learned the bitter lessons of the war, he will use it so, and will glide, more or less smoothly, into the new and wonderful civilization which will be its outcome. But if Man refuses to learn his lesson and again misuses the consciousness thus restored by the Great Helper, then the world seriously risks passing again through the Dark Ages. The choice between good and evil was offered to the race when Imperial Rome fell in ruins. Man chose wrongly, not having learned his lesson, and underwent centuries of suffering. Now the opportunity is again afforded him, and it depends upon his rightful or wrongful choice whether the future will be painful or pleasant.

All rank, influence and wealth are in the hands of the most evolved Souls, who have acquired the capabilities to earn these things by the experience of many lives. But

having proceeded more or less along purely intellectual lines, they do not know how to use rightly the material they have accumulated. They, being the Elder Brothers, should help the younger brothers, who have not been so long in evolution, and consequently have been unable to gain the qualities which make for the procuring of such gains. If they do so judiciously, then they will be carrying out the scheme of existence as designed, and the younger brother will gradually reach the level of the elder. But if they refuse to help, keeping their possessions for themselves, then the majority will sweep away the minority, and much suffering will be the outcome. Again and again at different times the choice has been placed before Man, again and again he has chosen wrongly. Hitherto the Elder Brother has always refused to use his gains in the right way of helping the lower orders: hence revolutions, for the younger brother, refusing to be kept down, has risen to crush his elder, sweeping away much good and more bad in fire and ruin. That is the problem of the present day. The minority, who possess rank and influence and wealth, must help the majority, lacking such things. Love must rule the world, not force, and if the Elder Brother does not use his earnings voluntarily to help the younger, then force, blind and reckless, comes into play. The masses, being ignorant, tear down the classes, who are equally ignorant, and the last state of things is worse than the first. Then mankind has to painfully rebuild the house he has pulled down on his own foolish head.

2. This renewal means a passing to a spiritual conception, but without loss of logic or science. Faith is as logical as science, when understood. At present the majority have blind faith, which, in itself, is not logical. When understanding faith comes, as it will come with the new knowledge, then science and religion will be reconciled. They are not opposing forces, although, through ignorance, mankind thinks they are. We are all walking along the Path of Pain to the ultimate goal, but will not keep in the middle. Being extremists, because of the Darkness we go wholly to science and become material, or we go wholly to religion and become mystical. Science thinks

too much of this world ; religion thinks too much of the other world. Yet, as we really live in two worlds, the physical and the spiritual—although for want of a developed consciousness the latter is veiled—we must pay attention to both. We must get the balance. Science and religion, when rightly understood, are one and the same ; but only when we get the balance and walk in the middle of the Path do we know positively that such is the case. Christ in the Sermon on the Mount intimated that those who followed and understood His teaching were the salt of the earth. And why did He use the word “ salt ” ? Because in chemistry the two opposites are acid and alkali : the blend produces the balance—salt. So to become perfect we must get the balance, walk in the middle of the Path, become the salt of the earth. We can only do this by following Jesus Christ, by keeping His commandments, by asking daily for His aid.

Intellect is a great possession—a magnificent thing to have, but it is not all. Knowledge is not wisdom ; therefore the merely intellectual man, however great, is imperfect. Wisdom is knowledge directed by Love, and that produces Power. Hence the Trinity : Power the Father, Love the Son, Wisdom the Holy Ghost. These are Three and yet One, which is God. This outpouring of the released psychic power in such vastness will afford Man the opportunity of learning this truth. Should he learn it and understand how to use it, then he will be able to use material forces rightly and the Golden Age will come into being : should he refuse to learn and understand, disaster follows, as night does day.

What the Elder Brother requires at this moment is to learn how to take the next step—how to acquire spiritual consciousness, as he has acquired the material consciousness. When he learns this, and knows that the two are really one, his knowledge directed by Love will become Wisdom to produce the Power to control all things rightly, for that control can only come by obedience to God, Who is the Three in One. He will understand that all rank and influence, knowledge and wealth which he has gained through the experience and labour of many incarnations

have been given to him by God to help his brothers and sisters as well as himself. He will know that he is the steward of Christ, and will have to render an account of his stewardship. He will learn to bear and forbear, to be just to others as to himself, to give as well as take, aware, beyond doubt, that the younger members of the race are part of God, as he is, and, being so, are not to be trodden upon and abused. He was like them in earlier incarnations, as blind, as ignorant and foolish as they now are. But as he was aided to become wise, as he was instructed how to progress, so must he help them and pass on the knowledge, together with a fair proportion of his gains. All his endeavours must be directed towards raising the younger brother to his own standpoint.

Therefore it follows that those who really require teaching of this particular kind are the upper classes, since they are evolved enough to understand much which the lower classes cannot yet comprehend. The greed of the more advanced souls is the cause of all the trouble. These have learned to Take ; they have not yet learned to Give, and the exercise of both laws is necessary if things are to be straightened out. Greed ruins progress, it delays progress ; crime, revolution, hatred, the abuse of power, the employment of force are its dire results. When the Elder Brother learns his lesson, greed will disappear and the Millennium—the true Golden Age—will come, when, knowing that he who hurts others hurts himself, we shall all strive to live in unity and fraternity. The former Golden Age, as sung by poets, was only a shadowing forth of the true One. Then men were children in the nursery, and things were made easy for them because they were not strong enough to understand : being weak and inexperienced, they were protected, as young plants are protected in a hot-house. Now, having passed through the fire, having gained much knowledge by experience, gaining still more, provided they learn the lesson of this war, men are growing up to be self-reliant and strong and wise. Thus those who have arrived at this stage know what love really is and will practise love towards all, not for material comfort—although with universal

love that will come—but because they will realize that the race is one, and as one the race must reach the ultimate goal.

3. This question can only be answered individually: each man must find the answer for himself, by seeking it spiritually, as no physical proof can be given, wholly positive, of super-physical things. Personally I think there is no argument which can hold water against human survival. None of us can imagine annihilation—the state of being reduced to nothing. Our brains are too finite to comprehend such a thing. We *think* we might be annihilated, but we think also that we may be somewhere watching the process, which of course means that there is no annihilation. The lowest tribe of savages individually and collectively have the belief of survival after death, for all tribes have some sort of religion, and that naturally indicates the belief in an after-life. Otherwise no religion would be necessary. So far as I can see, no argument is possible; no argument is necessary. Something in us—that something the Soul—speaks that we survive, with too much clearness for us to disbelieve honestly. We may doubt, or try to doubt: we may become so material through pure intellect as to deem in quiet and easy days that we do not live again. But when danger comes, when death is impending, I feel convinced that every person, be he who he may, feels that he will not be snuffed out like a candle. It is not a matter of argument or proof, but the inherent belief of man, which he strives in some cases to deny, but cannot. He lies to his soul when he seeks to disprove what he knows cannot be proved, but what he knows also beyond all proof is true.

4. "What, in your opinion, is the best course to pursue to organize the psychic investigation and knowledge in the highest interest, philosophical, religious and social, of the nation, especially as a factor of durable peace, and so as to produce, if necessary, a body of authoritative evidence?"

In dealing with super-physical things, it is difficult to suggest how to bring into being a body of authoritative

evidence. That which would satisfy one person would fail to satisfy another. We have all entered into this Evolution at different times, and each individual can only see and understand so much as his consciousness, educated and expanded by experience, can enable him to grasp. In this instance, every man is a law unto himself. There are many ways to God, which yet are only One Way, and each person must find that Way alone—he must resolve the many Paths into the One. That is Christ, Who says, "I am the Way, the Truth and the Life." Matthew Arnold says two very true things: "No man can save his brother's soul or pay his brother's debt," also "We mortal millions live alone." Our life—our true life—is hid with Christ in God, and only with the aid of Christ can we find that life. By seeking Him earnestly, by obeying His commandments, so far as we are able, and so learning what Love is, we find our true existence. For by doing this, we awaken within ourselves spiritual faculties, which enable us to cognize the Truth. I can only say that *living* the Sermon on the Mount, and not merely *talking* it, is the sole answer to the question, so far as I can see. I speak from experience and with all humility.

Mind is greater than matter, Spirit is greater than Mind, since this last is the source of thought—of true, clean, uplifting thought that is, which makes for the betterment of the race. Thus to understand how to bring about a durable peace, to build up the Golden Age, we must go to the Spirit, for only from the Spirit can instruction come to the Mind to enable it to control matter rightfully. But, unfortunately, what God gives Man is debased by Man for selfish purposes: hence the White Light is so coloured by our desires that it is almost impossible to get the instructions quite correctly. Also, when the instructions are given Man often refuses to obey them, since they clash with his desires. But if any body of authoritative evidence can be established, it must be a religious body, since religion has to do with the Spirit.

All religions are true in essence, since the basic teaching of all is the same. They are divided because each quarrels over what man has added. Each religion is coloured by

the desires of its practitioners, and each thinks that its colour is the only right colour. Truth has no colour, but it contains all colours, because it is White. Therefore, if a number of truly unselfish men could be formed with the sole desire of living and teaching the Truth, then indeed might we hope to build Utopia. Unity is to be the keynote of the coming civilization, if Man will only obey the Spirit: unity of race, unity of religions; social unity, commercial unity—in a word, the unity which works solely towards the ultimate end of Power, Love and Wisdom. But races quarrel—never more than now—religions fight, commerce profiteers, and every man is an Ishmael with his hand against every other man. And all this because the Spirit which governs all is not preached logically, whereby man at his present intellectual stage cannot understand.

All religions have had their Mysteries. The Christian religion lost them during the first century, and if mankind is to be instructed properly: if they are to be taught to understand the reason for their existence and to comprehend, to some extent, the goal towards which they are travelling, then the Christian religion and all others which have lost the Mysteries must regain them. Religion, as preached, is correct in many ways, but it appeals solely to the emotions. The leading members of the race, who should lead and bring about a better order of things, are too intellectual to accept emotion as a guide. But the Mysteries give a logical understanding of the emotional teaching, and if these were recovered, then the most advanced Souls would learn how to help the younger and less evolved Souls. They would receive the instructions of the Spirit set forth in a logical way, which would appeal to their intellects and which they could accept. Then in word, thought and deed they would practise the instructions, and so would awaken within them the spiritual faculties, which would enable them to help still more. Of those thus instructed a body could be formed, such as could deal rightly with psychical investigation, with social, philosophical and religious matters. Then, the majority being rightly instructed by the minority, peace and plenty

would come to this sorely tried earth. Also the whole race would take a great step forward to the perfect end designed for one and all.

I therefore suggest that advanced Souls, who are selfless—and that can be seen by the life they lead—should be gathered together to learn logically the meaning of things, that they can instruct the intellectual how to deal with the less evolved peoples. This body of men must not be a sect, but must recognize all sects. I do not preach or advocate a new religion, for Christianity is sufficient—more than sufficient. But Christianity is misunderstood: it is looked upon vaguely as something impossible to practise. It is not. The man who follows Christ and truly practises what Christ taught will be able to teach those hardened by intellect how to deal with the lower brethren. As I said, intellect is not enough: the Spirit must come to help mankind if mankind will let it descend and provide channels for its outpouring. The psychic force released by the war is ready to be poured out in full volume. At present, owing to want of channels, it is merely trickling. Let channels be provided. Those can only be provided by a proper logical teaching, by a regaining of the Mysteries, so that Man can understand so much as is possible for him to understand, intellectually as well as emotionally. Then he will know that Christ is the Redeemer and Saviour of the world: he will worship Him and obey Him, and so peace and knowledge and happiness will come.

THE SIGNIFICANCE OF SPIRITUALISM

DAVID GOW

WITH regard to your request, as I am partly incapacitated by ill-health I must ask to be excused from replying to your letter at any length, except by reference to my recent article in the January *Quest*, which largely covers the ground in regard to the first and second questions you put. I would only add that the situation is growing now at such a rate that it is not easy to answer them with any definiteness.

As to human survival, the affirmative arguments are several and more or less distinct. They must be taken together for their cumulative force, whether as appealing to the instinct, the reason or the intuitions. I regard psychic phenomena as confirmatory in nature, as facts evidencing the working of natural principles. The whole question is a wide one, and, affecting as it does every phase of human life, altogether too great to be reduced to a single proposition. It must work variously amongst different orders of mind.

As to the question of organization on the scientific side, I certainly think there is need in this country of an institution like the Metapsychical Institute of Paris, in which, under proper auspices, scientific investigations into the physical and mental phenomena of the subject, as a new science, could be carried on by those expert in investigation, like Sir Oliver Lodge, Sir William Barrett or Dr. Crawford of Belfast.

What I have already said about the position and prospects of Spiritualism in the *Quest* may be summarized as follows, quoting from the article :

From being a social phenomenon, Spiritualism has of late years passed to the position of a movement in the

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social evolution of the time, and in the general quest for a way of life great multitudes have begun to inquire into its meaning and consider its message. Many confessions of faith in Spiritualism have come from persons who hitherto had been afraid to confess it or who had certain affinities with it without being aware of the fact until some accidental circumstance has revealed it.

Let me outline the general position as it presented itself just before the outbreak of the war. To the general observer, Spiritualism was little more than a matter of hearsay and vague rumour. Such publicity as it gained in the Press was mainly in connection with raids on fortune-tellers conducted by enterprising newspapers in association with the police. It is significant of the general ignorance of psychic matters that in these prosecutions genuine and reputable mediums were classed indiscriminately with the harpies and humbugs who trade on psychic gifts, real or pretended. On these occasions a great deal of virtuous indignation was worked up against "psychism" and "psychists," and newspapers of the baser sort vied with each other in pouring invective on the cult of Spiritualism and its deluded followers. There was a peculiar venom in the attacks which did not seem altogether justified on the face of things. So drastic was the campaign against fortune-telling in pre-war days that a daily paper announced confidently that the degrading superstition of Spiritualism might be regarded as having received its quietus. It was at any rate moribund. The older generation who had memories of the 'seventies, when a certain amount of attention was given in the Press to Spiritualistic activities, could speak of Sir William Crookes' experiments with the materialized Katie King, of Slade, the slate-writing medium, the visit of the Davenport Brothers, and of D. D. Home, one of the most famous of mediums for physical phenomena; a few even recollected that the "trance-addresses" of the late Mr. J. J. Morse occasionally attracted the attention of the London Press. But these were old, far-off, forgotten things. The curious observer might have discovered that Spiritualism still existed in some subterranean

fashion ; that it had one or two struggling organs in the Press ; that there was a Spiritualist Alliance, and that small groups of people in London and the provinces carried on Sunday meetings, addressed by "trance-mediums" and occasionally enlivened by "psychic demonstrations" in the way of clairvoyance and psychometry. But these exiguous activities would have impressed him but slightly, and he would probably have classed spiritualists with the little communities of "queer folk"—the followers of Joanna Southcott, the Shakers, the Jezreelites, the Peculiar People, and other examples of what the sergeant at the military Church Parade described as "fancy religions."

If the observer had gone beyond these sources of activity he would, of course, have come upon the Society for Psychical Research. But it is doubtful whether he would have discovered its strength, appreciated properly its complex investigations, or have determined its importance. Possibly he would have said that it was an academic body formed to inquire into obscure mental phenomena, and would have failed to recognize that it included a number of persons who not only were convinced of the reality of the various phenomena of Spiritualism, but were mentally capable of organizing and conducting scientific inquiry into psychic subjects.

He might, too, have noticed another movement, the Theosophical, and with a little inquiry found that although Theosophy and Spiritualism had some kind of bowing acquaintance, their relations were not as a rule entirely cordial. Theosophy claimed possession of certain illuminations that lifted its teaching out of the atmosphere of séance-room phenomena, which it regarded as rudimentary and to some extent dubious. Indeed, its philosophy, as including reincarnation, seemed rather to contradict the eschatology of the spiritualist, which involved a continual ascent of the individual spirit through an unending series of supernal states.

Such roughly is a summary of the various public forms of inquiry into supermundane possibilities. By their means a certain extension was given to the interest in

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Spiritualism. But a very large section of the public was untouched by the various movements. The thought of the time was mainly materialistic, and the growth of scepticism in philosophy and science had the usual influence on the human mind of turning it away from spiritual matters. With the war came a great change. It caused a great explosion of spiritual forces, pent up by the growing sensuality of the race. There was a panic at the world's Banquet Table, from which the viands gradually vanished, leaving only the Death's Head grinning insistently. The mourners went about the streets, and the "old question" was no longer to be put by. It was brought home to men's business and bosoms at every turn. Even the most frivolous and callous had uncomfortable twinges. It fell to the part of millions either to face the grisly thing in the field in their own persons or to suffer the loss of kinsfolk and friends. Although Spiritualism, as I have shown, had made no large utterance, most persons had heard of the subject as something connected with ghosts and a life after death, and the beginnings of a general popular interest were soon reflected in the Press. There was a furtive resort to mediums, many of them doubtless of the bogus variety. Multitudes of women visited psychics, real or reputed—some with a view to consolation in bereavement, others seeking oracles concerning the fate of their men who had gone to the war. It was inevitable that scandals should arise. An ignorant and indiscriminate demand led to a kind of supply that was in many cases more than dubious, and the authorities in several countries, notably Germany, France and the United States, put into force some drastic regulations directed against the soothsayers. Little or no attempt was made to discriminate. The honest possessor of psychic gifts who employed them carefully and reverently was, as a "medium," classed with the ghouls to whom the war brought an unprecedented chance of battenning on the purses of people half-crazed with grief and anxiety. With the many cases of real proof and well-founded assurance gained through mediumship I heard in my official capacity some almost incredible tales of the foolish

credulity of inquirers and the audacious roguery of bogus psychics. Persons whose sole stock-in-trade was an unlimited supply of impudence and astuteness set up as mediums and made large incomes at the game. The police were kept busy in several countries, and in the second year of the war a special campaign against "psychics" was set on foot in this country. It was a severe ordeal for those of us who had the direction of the spiritualistic movement, especially as several genuine mediums came under the lash of the law. Once again psychic avocations of all kinds were denounced, and good and bad alike suffered under the wholesale bludgeoning. Amid the general clamour and confusion of counsels it was a hard matter to maintain an even mind. The appearance of Sir Oliver Lodge's *Raymond* about this time, while to a certain extent clearing the air on the matter of psychic evidences as scientific facts, gave a fresh and central impulse to the subject, which, as time went on, came back to its primary issues—the question of a future life and the possibility of its demonstration as a living fact. Rationalism was stirred to its depths, and books and pamphlets galore appeared as counterblasts to *Raymond*. To one who, like the present writer, had watched the career of Spiritualism and "Occultism" in their various forms for more than a generation, the lucubrations of the Sadducees were extraordinarily significant. With one or two exceptions these showed the most astonishing ignorance of the subject attacked. Some of them were clearly the work of persons whose information was based entirely on hearsay, and that the hearsay of thirty or forty years before. Amongst these Rip Van Winkles were writers who seemed to be under the impression that Spiritualism was the invention of Sir Oliver Lodge, and that it was only necessary to discredit him for the whole subject to be brought to the ground. The criticism offered, in short, impressed me as being generally puerile, frivolous, ignorant and inconsequent. That this impression was not the outcome of any undue partiality for the cause I had espoused was soon apparent. Visits and letters from people of intellectual competence revealed the fact that

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some were beginning a serious investigation of psychic evidences chiefly because of the imbecility of the arguments directed against them. Such a spectacle of mental vacuity and intellectual incompetence on the part of the critics of Spiritualism was too much even for the uninitiated observer. This personal note may be forgiven as affording a typical illustration of some of the forces at work at the time. The Rationalist, Secularist and Theological opponents of Spiritualism (for Theology, suspecting that its preserves were being trespassed upon, joined in the fray) were made uncomfortably conscious that the enemy they attacked was far stronger than they had suspected. Instead of an answering shower of arrows and javelins, they were met by the fire of powerful modern batteries, hitherto masked. That the protagonists of the psychic movement showed a disconcerting superiority in gun-power was soon evident, and I recall the mortification of a distinguished Rationalist when he found his fulminations effectively answered by several writers of equal eminence with himself; he had never suspected their leanings towards the "superstition" he attacked. In the Press the situation was much the same. Scurrilous attacks on Spiritualists in leading newspapers resulted in the discovery that the journals had been unconsciously scarifying persons of position. It is not comforting to an editor to find that in the same issue of his paper he is lavishing encomiums on some leader of public thought and at the same time branding him by implication, and with a profusion of opprobrious terms, as the follower of a disreputable and debasing doctrine. "Ignorance, pure ignorance," as Dr. Johnson remarked when he was caught in the results of his own similar heedlessness. Doubtless as the result of private and indignant protests an attempt was made afterwards to correct this false step by drawing a line in patronizing fashion between the "serious spiritualists" and the "charlatans"; and I noted with some amusement that the pressmen concerned relieved their lacerated feelings by importing additional rancour into their denunciations of the "charlatans," which, of course, included everybody who, with some pretensions to psychic

powers, took payment for their services. It had become evident in the police prosecutions that the head of the offence lay in the taking of money for anything in the nature of a prediction of the future, and the whole efforts of the prosecuting counsel were directed towards bringing out this incriminating point. The prosecutions were always based on a small section of the Vagrancy Act (5 George IV. c. 85) clearly directed against gipsy fortune-tellers, but readily adapted to the purpose of suppressing any professional "psychism" of which the taking of money for predictions of the future formed part. It is true that the Witchcraft Act (9 George II. c. 5) still remains on the Statute Book, but some able lawyers whom I consulted gave it as their opinion that its provisions were so obsolete that it was unlikely to be revived. That Act made it an offence to practise necromantic arts, holding apparently that, communicating with the dead being impossible, those who pretended to do so were by the same fact rogues and impostors. A revival of this law could have suppressed all forms of psychic inquiry concerned with the proofs of a future life. As the Society for Psychical Research is under Parliamentary Charter and several spiritualistic societies, making no secret of their objects, are incorporated under the provisions of the Companies Acts, the resuscitation of the old statute would certainly have created a farcical situation. It was abundantly clear that the lawyers (themselves adherents of Spiritualism) whom I consulted were justified in their opinion that the Act would never be put into operation. It would remain among the obsolete enactments, such as those forbidding agricultural labourers to play cards except at Christmas and imposing a penalty of three years' imprisonment on the man who elopes with a nun. Oddly enough, as Dr. Ellis Powell has shown, the Witchcraft Act, which treats witchcraft, sorcery and conjuration as bogus powers, and spirits as mythical beings, grew out of earlier legislation in which all were recognized as facts and forbidden under penalty. Materialism thus made a considerable gesture even so far back as 1736, when the Act first came into force. Serious and influential efforts

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to obtain a repeal of the offending statutes are now being made, but in the present state of Parliament one cannot be very hopeful of the results, even though the alteration of a few words in the Vagrancy Act would in effect give all the practical relief required.

The advent of Sir Oliver Lodge as a public figure on the side of Spiritualism, and the testimonies of Sir William Barrett and of Dr. Crawford as scientific witnesses of the reality of its objective manifestations, divorced from all appeal to sentiment, were followed by what to the public was the greatest phenomenon of all. Sir Arthur Conan Doyle entered the lists as a champion of the movement, making his appeal to the world at large. It was news to the public (though of course not to the inner circle of spiritualists) that he had for many years been a student of psychic matters, was convinced of the validity of survival, and only needed the urge given by the agonies of bereavement which attended the war to make a public proclamation of his faith, and to offer to the mourners the consolations of the facts and philosophy of the "new revelation."

Concurrently with these events my attention was drawn to a remarkable outbreak of psychic manifestations behind the scenes. They occurred spontaneously in the lives of many people who until then had taken no interest in such things, and who, surprised and bewildered by their experiences, sought counsel of those versed in such matters. My work brought me into personal contact with cases of this kind. They formed generally the turning-point in many lives, and the ranks of spiritualists have been reinforced by a considerable number of persons who have had the matter brought home to them as directly and unexpectedly as Saul of Tarsus himself. Space will not permit me to cite any even of the most extraordinary cases. The subjects belonged to different ranks of life—there were soldiers, sailors, artisans and professional men amongst them. Many of them discovered the possession of rare gifts of social and spiritual service which they are now utilizing in connection with the spiritualistic movement. I am content to record the fact. It has an eloquence of its own.

Let us pass now to a brief survey of the corporate energies of Spiritualism in this country, where leading minds are beginning to realize its greater issues as I have tried to outline them in the foregoing remarks.

The largest body of spiritualists in Great Britain is the Spiritualists' National Union, operating mainly in the Midlands and Northern Counties of England. It is practically what in financial circles would be called a "control company." It unifies and concentrates the working of some 370 societies throughout the country, with a membership in round numbers of 30,000. This is to say nothing of independent societies and groups holding meetings and circles for investigation. Regarding these no statistics are available. For the younger generation there is a Lyceum Union, on the lines of the idea worked out by Andrew Jackson Davis, the seer sometimes known as the "father of Modern Spiritualism." It represents 240 Lyceums with a membership of some 24,000 young people. In London Spiritualism is represented by the London Spiritualist Alliance, Ltd., originally founded in 1884, and incorporated under the Companies Acts in 1896.

As I have said elsewhere, I am of opinion that the rise of Spiritualism marks a passage in human evolution, far more important than might be gathered from surface indications. At present it is largely inchoate, abounding in matters calculated to bewilder any but those acquainted with its deeper message and who take a sufficiently comprehensive survey. It is bound to react tremendously on the religious and social ideas of the time, shattering many ancient traditions and bringing into existence new concepts of the nature and meaning of life. It seems, indeed, to foreshadow the beginnings of a new world order.

THE SOCIETY FOR PSYCHICAL RESEARCH

MRS. HENRY SIDGWICK

THE Society for Psychical Research was founded at the beginning of 1882, for the purpose of making an organized and systematic attempt to investigate various sorts of debatable phenomena which are *prima facie* inexplicable on any generally recognized hypothesis. From the recorded testimony of many competent witnesses, past and present, including observations recently made by scientific men of eminence in various countries, there appeared to be, amidst much illusion and deception, an important body of facts to which this description would apply, and which therefore, if incontestably established, would be of the very highest interest. The task of examining such residual phenomena had often been undertaken by individual effort, but never hitherto by a scientific society organized on a sufficiently broad basis. The following are the principal departments of work which the Society at present undertakes :

1. Examination of the nature and extent of any influence which may be exerted by one mind upon another, otherwise than through the recognized sensory channels.
2. Inquiry into the alleged phenomena of clairvoyance.
3. Investigation of reports of apparitions and auditory and tactile impressions coinciding with some external event (as for instance a death), or giving information previously unknown to the percipient, or being seen by two or more persons independently of each other.

4. Examination of alleged communications from the dead, whether through automatic writing, trance-speaking, or otherwise.
5. Inquiry into various physical phenomena apparently inexplicable by known laws of nature, and commonly referred by spiritualists to the agency of extra-human intelligences.
6. The collection and collation of information and evidence bearing on these subjects.

The aim of the Society is to approach these various problems without prejudice or prepossession of any kind, and in the same spirit of exact and unimpassioned inquiry which has enabled Science to solve so many problems, once not less obscure nor less hotly debated. The founders of the Society always fully realized the exceptional difficulties which surround this branch of research ; but they nevertheless believed that by patient and systematic effort some results of permanent value might be attained.

Thirty volumes of *Proceedings* have been published by the Society, and to them must be added *Phantasms of the Living*, by E. Gurney, F. W. H. Myers and F. Podmore, a work published in two volumes under the auspices of the Society in 1886,¹ and containing evidence concerning apparitions coinciding with the death of the person seen, and other cases of coincidental phantasms, together with important discussion on the nature of such experiences. The volumes of *Proceedings* contain records and discussion of experiments in thought transference, of phantasms of the dead, of trance phenomena and automatic writing, of cross-correspondences, of the physical phenomena referred to under head 5 above, of dowsing, and of other matters. Among Reports published in the *Proceedings* concerning research carried out for the Society by committees appointed by the Council may be mentioned an investigation into the phenomena connected with Theosophy and Madame Blavatsky ; the making of a " Census of Hallucinations " with a view

¹ An abridged edition was published by Messrs. Kegan Paul, Trench & Co. in 1918.

The Society for Psychical Research

chiefly to discovering the proportion of phantasms experienced by sane and healthy persons which coincide with a definite external event, such as the death of the person whose apparition is seen or voice heard ; an investigation into the physical phenomena occurring in the presence of Eusapia Palladino ; an investigation into the trance phenomena of Mrs. Piper ; and one on those of Mrs. Leonard will follow.

The Society, as such, has no opinion, and therefore no views or doctrines to advocate. Its sole object is to find out the truth so far as this can be done. There is no uniformity of belief among its members concerning any of the subjects of investigation. They agree only in regarding it as important that investigation of a scientific character should be carried out and recorded. The nearest approach to agreement among members about the results of investigations so far carried out would probably be found in a widespread consensus of opinion that the evidence for the reality of telepathy between the living—communication, that is, between minds otherwise than through sensory channels—was very strong. Of late years important evidence pointing to communication from the dead has been accumulating.

The Society has from the beginning had among its supporters men eminent in science and philosophy, and in the list of its Presidents many well-known names are found. Professor Henry Sidgwick was the first President, and he has been followed by Professor Balfour Stewart, the Rt. Hon. A. J. Balfour, O.M., Professor William James, Sir William Crookes, O.M., F.R.S., F. W. H. Myers, Sir Oliver Lodge, F.R.S., Sir William Barrett, F.R.S., Professor Charles Richet of Paris, the Rt. Hon. G. W. Balfour, Mrs. Henry Sidgwick, H. Arthur Smith, Andrew Lang, the Rt. Rev. Bishop Boyd Carpenter, Professor Henri Bergson, Dr. F. C. S. Schiller, Professor Gilbert Murray, Dr. L. P. Jacks and Lord Rayleigh, O.M., F.R.S. The present President is Dr. W. M'Dougall, F.R.S.

NO PROOF OF HUMAN SURVIVAL

HESTER TRAVERS SMITH

I AM not in any sense a "spiritualist." My interest in psychic phenomena is the interest of a questioner who approaches this difficult subject with an open mind and who is by nature a sceptic. Having made my position plain to you, I shall endeavour to reply to the questions you enclose me—though I fear my replies will be most unsatisfactory, because I find that the longer I study psychic phenomena the more puzzling the solution becomes.

1. I regard the present "psychic revival" in this country as a very natural result of the great upheaval which the world has gone through during the past five years. I believe that although, at all times, many persons will be profoundly intrigued by the problems presented by the subconscious, automatism, materializations, etc., and others by the religious and mystical side of the subject, to which I should apply the word "Spiritualism," yet the present great wave of excitement is a passing phase which will subside when the war has faded into the distance.

2. To some extent I regard the present state of psychic study as a reconciliation between science and faith. The fact that the medical profession seems to lend an ear to what those who have had experience of psychical research have to say indicates, I feel, that our studies are at last looked on as probably of practical use to mankind. I am now referring to the line of research which bears on psycho-analysis, hypnotism, etc. I do not consider that the present psychic revival can be called either spiritual or mystical, any more than it can be called scientific.

No Proof of Human Survival

It is in most cases the impatience of those who have suffered loss to break through the barrier into the unseen which has caused this revival, and if we are honest we must confess that what convinces the public is a kind of proof that neither the scientific man nor the mystic would care to associate his name with.

3. In my opinion most of the cases put forward in proof of human survival are entirely unconvincing to any reasonable person, and, further, most unsatisfying. It should always be borne in mind that the larger number of such cases are the experiences of people who go to the séance-room or the medium with a predisposition to believe and to have their latent faith assured. Over and above the rank and file of what are called "proofs" of communication with the dead, we come across remarkable hauntings, apparitions, materializations (such as the famous case of Katie King), etc. Having carefully studied what has come before me, my personal opinion is that there is no reliable proof that the human being survives death. We have much to prove that mind can communicate with mind, either waking or sleeping, and the word "mind" should cover the mind conscious or subconscious. We have also proof of what seems to be a race memory, as in the *Gate of Remembrance*, but, although I am inclined to believe that we can hold converse with influences outside our knowledge, I have come across no proof of human survival that is entirely convincing to me.

4. Psychic investigation is for the few, not for the masses. The unlettered public should be discouraged from pursuing this subject, more especially when excitement and emotion, religious or otherwise, is involved. Progress in psychical research must of necessity be slow, and all those who are earnestly interested in it should make a study of the subconscious mind before pronouncing on phenomena of any sensational nature. To arouse in psychic students interest in the literature of the sub-conscious mind, telepathy, hypnotism and psycho-analysis, etc., will be of more service to the nation and to psychic progress than the recording of communications

purporting to come from the dead, which seldom bear any scientific investigation, but which frequently arouse emotions, religious and otherwise, of a nature dangerous to the inexperienced mind. Yet I do not attempt to disprove human survival, for in my own experience I have had communications which were entirely convincing to me when I received them, but which do not provide, I feel, any reliable *proof* that I was speaking with the dead.

Having replied to your questions, may I refer you to my own book, *Voices from the Void* (Rider), for a full account of the message I received from Sir Hugh Lane?

EVOLUTION AFFIRMS SURVIVAL

DR. ELLIS T. POWELL

1. THE present psychic revival is sweeping the country like a tornado, and is destined, as I believe, to alter the whole focus of public opinion and the entire social outlook within the next twenty years.

2. I think the revival denotes the combination of the two conceptions, which are not really distinct. That is to say, I believe that the spiritual and mystical conception of life, which has hitherto been mistakenly regarded as opposed to, or at all events inconsistent with, scientific knowledge, is going to be demonstrated in complete accordance therewith. In other words, science is destined to reinforce the faith and hopes of ages and to light up the whole future destiny of mankind.

3. In my opinion the most powerful argument in favour of human survival is the complete consistency of such survival with the evolutionary plan which can be discerned working throughout all nature. The contrary hypothesis—that man, with all his capacities, hopes and aspirations, is destined to extinction after a brief span of years on this planet—is to me unthinkable. It would brand the Creator as bungler and as fiend.

4. The best course to pursue to promote the higher psychic knowledge is to organize its exposition by the best minds of the day and on the most elevated intellectual lines. Further, the Church, whose very existence is based upon the doctrine of survival, should co-operate with those who offer scientific demonstration thereof, instead of perpetuating her ostrich-like policy of resenting the proof of her own doctrines. This change, I think, will come probably sooner than ecclesiastical protagonists of reaction imagine.

A COLLEGE OF MEDIUMS

CAPTAIN E. R. SEROCOLD SKEELS

I HAVE been abroad for the last five years, so that I have a difficulty in answering your first question.

You ask what, in my opinion, are the most powerful arguments for and against survival.

I know of no argument, beyond that of prejudice, against survival.

The argument for survival is based on the overwhelming evidence which has been accumulated, mostly during the last forty years, and I would point out that every scientific man of every country who has *personally* and thoroughly investigated the phenomena has come to believe in communication between the two worlds, though nearly all of them, if not all, started with an adverse bias.

To mention a few names, Russel Wallace, Crookes and Lodge of England, Richet and Flammarion of France, Lombroso and Morselli of Italy, and Zollner of Germany.

As to your fourth question, I should very much like to see a college for the development, maintenance and segregation of mediums, and Professorships of Psychical Science founded at the Universities.

THE CRUX OF PSYCHICAL RESEARCH AND SURVIVAL¹

J. D. BERESFORD

THE following article is mainly an answer to your third question.

The crux that I visualize most clearly in this connection is the acceptance or refusal of the theory of telepathy from the living, as an explanation of all the problems presented by the strange phenomena of automatism and trance messages from putative spirits. If we accept it we shall have to enlarge our conceptions of group consciousness and postulate that there is some vast and infamously managed clearing-house for our most casual thoughts. If we refuse the theory, we have, apparently, to face the probability of an existence immediately after death so unspeakably banal and foolish that I for one am prepared to face the tedium and neglect of extreme old age in order to postpone to the last minute my entrance into that unstimulating purgatory. I have said "apparently," because I will attempt later to intimate what seems to me a last faint hope for those who still linger about the cross-roads. Before I come to that, however, I propose to state a definite example from the last number of the *Proceedings*,² as a fair test of the outstanding difficulty.

Let us assume in the first instance that the test *is* a fair one. It might be possible to impugn the evidence here and there on minor issues, but to do that would be a mere evasion. If this instance of ours were isolated,

¹ This article is the substance of two articles that appeared in the *Westminster Gazette* on March 6 and 13, 1920. It has been adapted for the purpose of the symposium by the author.

² *Proceedings of the Society for Psychical Research*, Part lxxviii, vol. xxx, December 1919. 7s. net.

a single unprecedented case to be judged solely on its own merits, we should be justified in such a mode of attack. As things are, it only means that having partly confuted one witness we shall be confronted with a score of others. Indeed, I am but selecting one of three similar cases from the present authority. It is this: Miss Radclyffe-Hall and Lady Troubridge, in one of a long series of sittings held with the medium Mrs. Osborne Leonard, received a message through "Feda" concerning a dog, Billy, which had died about fifteen months prior to this sitting. Lady Troubridge had not seen this dog for eleven years, and it was not known by Miss Radclyffe-Hall. Billy was described in detail by Feda, parts of the message being influenced by the spirit of A. V. B., who was the chief source of the communications throughout, and she further mentioned two peculiarities in Billy's extreme old age. These peculiarities (there are six in all) were (1) that he "had something wrong with his foot" or his back leg . . . that they used to turn his feet up, and look at them between the toes . . . he didn't like it," and (2) "he had a knobby thing sticking out on one of his legs." These facts were entirely unknown consciously to the sitters, and it would be very difficult to show that they could have been known unconsciously. The first fact, indeed (both were absolutely confirmed after a patient and rather difficult investigation), was only verified after a reference to the case-book of a veterinary surgeon at Boscombe who had treated Billy shortly before his death, the necessity for the painful examination of the dog's feet being due to pustules between its toes, caused by old age. This is the briefest summary of the case. The full particulars occupy nineteen pages of the report, and must be referred to by the sceptic before he opens the argument for the prosecution. And I may add that he would, also, do well to study the whole number, a plump little report of over two hundred pages, which contains some very important and valuable material, including other instances of "knowledge shown of matters entirely unknown to the sitters."

Now, on the assumption that the facts are indisputable, how shall we explain them without invoking the agency

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of conscious and active spirits, still concerned with the affairs of the world they have so recently inhabited in the flesh? So far as we are able to judge, the sole "distributing centre" of the thoughts concerning Billy was, in regard to certain particulars, the mind of the veterinary surgeon in Boscombe. She—it was a Miss G. C. Dutton who treated Billy—had presumably long ceased to think actively about this one of her many patients, but we may take it for granted that all the material was stored in her subconsciousness. And this material is tapped (through the intermediary of a London medium, completely ignorant of all the facts and persons concerned) by a woman who had consciously forgotten that the dog ever existed and found some difficulty in placing the long and accurate description of it, even though that description was coupled with the dog's name. Furthermore, we must take account of the fact that this message was not a casual interpolation, not the chance capture of some stray idea drifting about the circumambient inane in search of a resting-place, but part of a long communication extended over a period of twelve months, a communication to which this excerpt of ours was definitely and purposively related.

In the first place, then, we must try to evaluate, and if possible cancel, two of the more obvious factors of the problem; the more urgent being the factor which relates the whole process to a definite purpose. For in the messages under consideration, as in much of the recent material of this kind, we trace the intention to provide the sitter with definite proof of survival, both by characterization and description of the communicating entity and by the production of verifiable evidence hitherto unknown to the sitters or the medium. And in the second place, we must further consider the point that this phenomenon of what appears to be active co-operation in a scientific inquiry by the assumed spirits has only been presented within the last few years.

Now, on general psychological grounds we may find an explanation of these factors in an examination of the wishes and general attitude of those concerned. The desire to provide this particular kind of proof is a marked

influence in the report under notice ; such a desire particularly directed is comparatively new, and is confined to a limited group of inquirers ; and analysis shows that this kind of material is not provided unless it is definitely sought for. We have, therefore, good cause for assuming that the strange liaison between the unconscious minds of the sitters and the medium may be influenced in a particular direction by their conscious co-operation towards a specific result. And as this conclusion is perfectly good, *a priori*, from the point of view of the psychologist, we may count these two preliminary factors as being sufficiently explained.

What we have now to account for is the fact that the conscious wish of the sitters should have succeeded in evolving the testimony here cited. In doing this we are at full liberty to use any known theory of the unconscious mind, since we are assuming that the conscious wish is no more than a directing influence, and that the unconscious, a wayward and often enigmatical instrument, is the important source of the communication. But I admit that I have so far failed to find any explanation that is not hopelessly far-fetched. Lady Troubridge is certainly fond of dogs, and it is a fair inference perhaps that her thought should evoke a reference to a favourite dog, although she had not seen it for eleven years. But the supposed personality who was communicating was not at all devoted to animals, a fact that appears explicitly both in the communication and the evidence ; and there is no sign of any association in the earlier messages that might have evoked the reference. Moreover, the case of Billy is a single instance, the communication as a whole displaying no interest in dogs, although the sitters and the medium were all dog-lovers.

Nevertheless, if we assume for the sake of argument that this particular personal interest of sitters and medium was powerful enough to break into expression after having been suppressed throughout the earlier sittings, can we find an explanation of the specific details given ? None is to be found in the full knowledge, conscious and unconscious, of the three persons concerned in the sittings. It would be straining probability too far to postulate

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that Lady Troubridge could have foreseen the complicated development of physical ailments incurred by the suffering Billy in extreme old age. If we were to attach the least value to such an amazing coincidence as that, we might as well fall back at once on a theory of miracles. We are left, therefore, to consider the vague hypothesis that as these particular facts about Billy's last days were known to a certain person, or persons, living at the time the message was given, they may have been fished out of the universal content by the unconscious mind of either Lady Troubridge or the medium. Yet, even so, we are confronted with horrible alternatives. The first lands us again in the eternal whirlpool of coincidence. We have to postulate that one series of thoughts was picked out of the timeless illimitable ocean of consciousness, and that that series chanced to be extraordinarily apt for the conscious purpose of the sitters. The second alternative splits us upon the rock we are more particularly trying to avoid. For if we were to assume that the unconscious mind of one of the sitters was able to make and present this fastidious selection of apt material, we could hardly deny the probability of survival to so competent and alert an entity. A possible third course is suggested by the proposition that like attracts like in the vast exchange of unconscious thought between the living. What evidence we have does not uphold that theory, and it involves us in the dangers of both the former alternatives; but it may be worth noting as a further field for investigation.

It is not possible within the limits of such an article as this to analyse in detail the possibilities and objections presented, if we are to account for all the phenomena of automatism and trance messages by the theory of telepathy from the living. All I have been able to do is to indicate a few lines of research. Personally, I feel that the theory of telepathy has been strained to the breaking-point in this connection. We are driven from the improbabilities of coincidence to the alternative of purposive deliberation, and it seems to me that if we accept the latter we might as well throw up the whole case. If the unconscious mind is to play God for us while

we are alive in the flesh, I cannot imagine it as being nothing more than a kind of by-product of the conscious. My chief purpose, however, was to indicate telepathy as one possible hypothesis to cover the facts of recent psychical research.

Now, let us consider a possible alternative. As I have already hinted, the ordinary intelligent man and woman cannot equably face the possibility of such a future existence as is depicted for them in *Raymond*, the *Letters of a Living Dead Man*, Mr. J. S. M. Ward's two books, the Rev. Vale Owen's communications, and the general descriptions given in spiritualistic literature *passim*. Moreover, although these accounts support each other reasonably well in many particulars, there are immense discrepancies which it is almost impossible to accept on the hypothesis of an unimpaired persistence of consciousness, such consciousness being assumed implicitly to correspond precisely with the common awareness of physical life. But it has seemed to me, after a long survey of the field of psychical research, that there is just a trace of a way of release from our hesitations about the sign-post ; and although the track is still very faint, and I cannot follow it far, even in imagination, I am inclined to hazard a few suggestions with regard to the conditions surrounding the spirit immediately after it leaves the body. It will be seen that I now beg the important question of survival, but I would submit that I do it in a scientific spirit. What we want to discover is a hypothesis that will at once provide a reasonable basis for further investigations and follow the main trend of modern psychology.

My first assumption is that after losing touch with the material complex, which has been the main instrument of response and expression throughout its earth life, the spirit enters a world of illusion, in which it is at first guided by its terrestrial reactions. This condition may bear some analogy to the normal dream-life. There is a sense of reality, but of a reality that will not bear investigation, since it is created out of the thought or will of the percipient and would dissolve under the test of a doubting inquiry. Thus, the greater the certainty or

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conviction of the mind, the more definite and substantial the illusion of matter in the old familiar forms.

My second assumption is that this world of illusion, or of idea, is influenced to a certain extent by the action of other minds just in so far as there is some form of response between the thoughts and ideas of these other minds and those of our postulated percipient. This second assumption implies that the *rapprochement* between certain persons observable in everyday life increases when the spirit is freed from the immense distractions imposed by the needs and sensibilities of the material body. Thought, though probably not much more under control than it is in our present condition, would after death become the sole means of inter-communication, what we now know as telepathy becoming the single instrument; and no doubt the newly arrived spirit would have to learn the use of a new language, just as the child learns the use of a spoken language on earth.

The third assumption, which is an almost inevitable consequence of the second, is that there must be a strong tendency for a congregation of similar minds, or, alternatively, of minds that have had common interests in the flesh. It is, for example, conceivable that an alien manner of thought, or a different concept of reality, would tend to dispersion of idea, a process that might cause an effect equivalent to what we now know as pain. The result of this would inevitably lead to a withdrawal from the sphere of unpleasant influence, and so bring about, more or less slowly maybe, a segregation into specific groups. (The difficulty of the indeterminate personality which is in effect the characteristic type of humanity is more apparent than real in this connection, since, apart from the classification affected by a dominant motive, we must allow for unquestionable similarities of thought, even in the indeterminate. Moreover, we may allow, also, for a continual shifting and regrouping within the limits of attraction.)

The fourth assumption is that both this theory of the means of communication by thought and the tendency to segregation apply equally to contacts between spirits released from the flesh and those which still inhabit a

physical body ; although the relation is complicated and the difficulties of communion greatly increased by the difference of condition peculiar to the two entities. For even though the medium or recipient be in a state of trance, it is obvious that transmission of the message involves the use of his or her physical functions, a use that we must assume to be a perpetual cause of distraction. The relevant question of why this power of communicating with discarnate spirits is held by so few individuals cannot be discussed here ; but I would point out that we cannot under any hypothesis deny the phenomenon of what we know as "mediumship." The investigation of that phenomenon is a matter for the psychologist.

These are the four important assumptions, but I would add another, which concerns the physical side alone, and might be made the subject of a separate inquiry. This fifth assumption is that the "control" or postulated intermediary between the medium and the communicating spirit is, in every case, the unconscious (subconscious or subliminal) personality of the medium.

There is, unfortunately, no space in an article to argue the grounds for these assumptions. Indeed, a preliminary investigation of the evidence in relation to the theory submitted might well fill several volumes. But I will take one or two of the more salient points involved, and try to show how the theory overcomes the more essential difficulties of the problem as a whole.

I claim, for instance, that under this hypothesis we may accept as *relatively* true such messages as those purporting to come from the spirit of Raymond Lodge. The whole force of adverse criticism adduced against these messages rests upon the argument that Raymond's experiences are *typical* of the life after death ; whereas we may now assume (1) that his account would only apply to the state of illusion which he and his particular group had created by expectation, and the persistence of their objective thought forms ; and (2) that even this account must have been confused both by the difficulties of transmitting ideas and by the interferences of the recipient's consciousness due not only to a failure of sensitiveness but also to a contradiction of idea and of expectation.

Thus, in regard to (2), we find that when Raymond communicates with his mother he drops into a vein of piety that is hardly traceable when he is trying to convey ideas to his father. And, generally, we see very clearly that the expectation and desire of the recipients, as indicated by their character and attitude, rather than by the limited content of their conscious minds at any given moment, has an invariable effect upon the nature of the message. How strong this effect would probably be may be inferred from the difficulty of conveying an idea in the exchanges of ordinary life. As an example, any convinced sceptic who happens to read this article will remain completely uninfluenced by it. He will resist both consciously and unconsciously any suggestion that might, if accepted, alter his own opinion; all such unacceptable suggestions being either rejected or altered to accord with his own more or less rigid judgments. So, also, the patient under hypnosis cannot be induced to perform an act that would outrage any of his strongly prevailing moral standards. It is, therefore, only reasonable to assume that any message delivered by the complicated medium of telepathy from a spirit to the unconscious mind of a living recipient, and more particularly a message implicating a controversial question of doctrine, would be considerably distorted in transmission. And it must be remembered that every message of this kind does involve the unconscious mind, whether it come through automatic writing, table-rapping, trance-mediumship or dream.

Another difficulty of some importance that may be partly resolved by the above assumptions is the frequent refusal of the supposed spirits to answer a direct question or carry out a proposed test. But if we consider the assumed conditions, this refusal is exceedingly probable, *a priori*. If we ask a child to give an account of a particular incident, he is commonly unable to respond. Given a perfectly free choice, he will translate his more readily accessible memories into such language as he has at his command. But a child's language is always so obviously deficient in the symbols for the expression of an idea that the effort of translating a particular incident into spoken metaphor imposes too great a strain on him.

The same reluctance is evident in adult life. The request for detailed description instantly affects the response. In reply to it, we are inclined to volunteer only those incidents that are, by use, more readily translated into language. The demand for accuracy imposes an act of concentration and effort that is hardly possible for the average individual—a fact that is fully recognized by psychologists in connection with the giving of evidence. And I would submit that the troubles of delivery may be greatly increased by the inability of the discarnate spirit itself to use written or spoken language. For it is evident, under the assumptions made, that all messages given and received would be purely conceptual to the spirit mind, which we do not credit with powers of sight, hearing or speech as we know them. And although there is no reason why the assumed spirit should not think in words—a process that we have good reason to infer as the typical method of communication in most cases—unless some considerable and antecedently improbable change takes place in the intellectual processes after death, that method, as used by any but the trained thinker, would inevitably lead to a characteristic discursiveness. I may note as a comment on this that Feda reports the spirit of A. V. B. as saying, “It’s never so good if I try too much,” a statement admirably consistent with the observations made by psychologists on the child mind.

I have no space to develop the thesis any further in this article, which has resolved itself into a collection of brief notes. But my only intention was to indicate on broad lines the possibility of reconciling some of the more glaring discrepancies in the results obtained by psychical research in this field, and to provide thereby a working hypothesis for future investigators. I feel, very strongly, that so far little attempt has been made to deduce the condition of the spirit immediately after death by a logical process founded on the recent discoveries of practical psychology; and I see no reason why that deduction should not be attempted, and checked by such material as that provided by the number of the *Proceedings* referred to. I firmly believe that the results of such an essay would be extraordinarily illuminating.

THE SPIRIT PHOTOGRAPH OF MR.
AND MRS. GLADSTONE

VISCOUNT GLADSTONE

ON psychical phenomena I express no opinion. It is a matter for exact and scientific test and inquiry. As regards the so-called photographs of my father and mother, I make the general observation that if "spirit" photographs are to be accepted as evidence they must in the first instance stand elementary tests, otherwise they are useless.

On the photographs in question I make two observations. The photograph of my mother is most certainly not a photograph of her. It does not bear the slightest resemblance. Examination through a magnifying glass of the photograph of my father makes it pretty certain that it is a photograph of a drawing.



(Reproduced by permission of Rev. Walter Wynn.)

Spirit photograph of Mr. and Mrs.
Gladstone taken at Crewe by the Rev.
Walter Wynn, August 1919.

RELIGION

II. PRACTICAL

A. RELIGIOUS ORGANIZATIONS

B. SECULAR ORGANIZATION

A. RELIGIOUS ORGANIZATIONS

1. *THE CHURCH OF ENGLAND*

THE CHURCH OF ENGLAND AND SPIRITUALISM.

THE RIGHT REV. DR. RUSSELL WAKEFIELD, Bishop
of Birmingham.

THE DOCTRINE OF THE FUTURE LIFE IN RELATION
TO SPIRITUALISM.

THE RIGHT REV. W. S. SWAYNE, Bishop of Lincoln.

PRAYERS FOR THE DEAD AND COMMUNICATION.

CANON EDMUND MCCLURE, M.A., M.R.I.A.

THE CHRISTIAN MESSAGE OF THE FUTURE LIFE.

HON. AND REV. JAMES ADDERLEY, M.A.

IRRELIGIOUS SPIRIT COMMUNICATIONS.

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THE CHURCH OF ENGLAND AND SPIRITUALISM *

THE RIGHT REV. DR. RUSSELL WAKEFIELD

THERE is some feeling in the country that the Church has somewhat neglected the duty of dealing with the question of Spiritualism which is now agitating the public mind. One reason why up to the present the Church authorities have done little is that it is hoped to consider this question at the Lambeth Conference next July.

I should have hesitated to make any utterance at the present moment on account of this proposed consideration of this matter, but that the subject is so pressing that an unofficial and very plain utterance may be helpful, if only by showing that this problem is not outside our consideration.

1. Spiritualism has come much to the front in recent years owing to certain influences. First, there was dissatisfaction with the religious communions. We have, in my judgment, rightly dwelt in recent years less upon the world to come than upon striving to influence with the teaching of Christ the world in which we are now living; and as there are certain natures everlastingly inquiring of themselves and of humanity as to the details of the "other" life, they become impatient with organized Christianity.

The next influence has been the great war through which we have passed. The longing to get closer to those who have laid down their lives is at the back of much of the striving to rend the veil between them and us, and from my experience in dealing with the bereaved I should

* This is the substance of an article that appeared in the *Sunday Express*. It has been adapted to the symposium form, and it appears here by courteous leave of Dr. Russell Wakefield.

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say that this is particularly the case in regard to the loss of relatives somewhat disregarded while here on earth. The sense of injustice towards them makes people wish to understand what condition they are in on the other side.

Consequently, what was the luxury of the few—a matter which those who had leisure studied—has come to be craved for by the many.

Now, the human mind has solved in recent years so many temporal and practical questions that it finds any limit to knowledge irksome. The last fifty years have revealed more than the previous thousand as to ordinary questions. It is not wonderful that people should consider nothing insoluble.

Further, distinguished men have popularized Spiritualism. It is no longer mainly a trade pursued by the charlatan; it is the creed of honest men and women, taught by responsible scientists and others.

There is nothing herein at which to be surprised. Innumerable "little systems" come and go. They have their hour, they fade, and for many of them there is recrudescence. They are almost forgotten until something suitable to their growth enables them to come into prominence.

2. Just now we are all ready to be interested in the spiritual world, and we are not downcast if our expectations are unrealized. We notice this in the reawakening of the idea of the speedy end of the world, promised us towards the end of 1919. The fact that no such goal was reached does not seem greatly to have affected the believers in that mistaken idea.

Of course, this does not mean that such beliefs are necessarily wrong, but they are at least unproven. The Christian Church does not say that communication with the spirit world is impossible of attainment, but it does lay down certain principles which require to be considered.

If spirits really come into touch with us, it does not follow that they are good for us. Are they evil or are they good; are they harmful or are they useful? The leading advocates of what is called Spiritualism do not

deny that there may be danger in association with those whom they consider may be called up.

Next, the Church would say, as indeed would common sense, that we are not to conclude that we can communicate with the other world simply because we wish to do so. The evidence must be reasonable, and if the evidence is puerile, if it can reasonably be argued that the so-called communications could be inspired by something within ourselves, it would be well to hesitate before we allow ourselves to be led out of ourselves, and thereby to lose our weighing carefully the evidence we think we possess. There is great danger in tampering with the unknown by those who are drawn so to do by some great longing for a knowledge which comes to them through exceptional experiences in life.

The Christian Church, again, recognizing that faith is the very centre of real devotion to God, notices that this great virtue would be robbed of all its force and beauty if there is to be nothing veiled. No man hath seen God at any time, and certainly if we are to know Him it should not be through spirits which themselves make no claim to be sent by Him.

Again, one might ask if that other world is so full of trivialities, if the occupation of the people as told us through the mediums is seemingly less intelligent, and certainly less useful, than ordinary life here. How are we to expect people to be careful in learning their lesson on earth so as to fit themselves for service on the other side ; where is the incentive to nobility here, if we are only to pass to an existence which seems strangely weak ?

3. Research is one thing, dogmatic statement is quite another, and it is rather distressing to find almost impatience on the part of the spiritualistic teachers if we do not at once acknowledge ourselves convinced by their arguments. They themselves declare that many of us are not open to the impressions so alive to them. This is to accuse the great Ruler of the Universe of unfairness towards some of us, and we all have the right to be influenced for or against Spiritualism by the kind of

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teaching it lays down and the kind of information it professes to give.

It may be questioned whether Christianity has got anything which leads to greater devotion, to a higher life, to a nobler ideal, from any single so-called message from the other side which has been vouchsafed to us. At any rate, it is certain that for the average man and woman upon God's earth it is best to go on with the daily duty, fearing God and keeping His commandments, struggling to make this world a little better while one is alive in it, avoiding what Bacon calls "Taking an aim at Divine matters by human."

THE DOCTRINE OF THE FUTURE LIFE IN RELATION TO SPIRITUALISM¹

THE RIGHT REV. W. S. SWAYNE

IN dealing with this subject the speaker said that it was in no way surprising that one of the results of the enormous and distressing loss of life in the Great War had been a considerable development in the practice of Spiritualism. The vogue of Spiritualism was perhaps not obscurely connected with the fact that it had been possible to speak of the "Communion of Saints" as the lost article of the Creed. Since man first began to suspect himself of immortality he had naturally craved for some certainty of knowledge of the life beyond the grave.

It was altogether too late to dismiss the whole subject as fraud, and, as some would urge, nauseous fraud. Fraud was, of course, always a possibility, and every careful investigator would always be on his guard, but fraud by itself could not account for all the facts. Spiritualistic phenomena had won the assent not only of trained investigators like Myers and Hodgson, but also of expert men of science such as Sir W. Crookes and Sir Oliver Lodge in this country, Camille Flammarion in France, and Cesare Lombroso in Italy. He had no doubt that there was a region of psychical experience, largely as it seemed to him morbid, which demanded the most careful attention of skilled investigators.

From the Christian point of view he could not hold that the whole subject was settled by quoting passages

¹ This and the following expression of views by the Bishop of Lincoln and Canon McClure take the place of matter that was not available before the book went to press. They are drawn from the *Times* report of the Church Congress, and reprinted here by courteous permission of the Editor of that paper.

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from the Old Testament condemning those who had familiar spirits, or ordering the capital penalty in the case of a witch. One of the most painful pages in the history of the Christian Church was the record of its treatment of witchcraft in obedience to a plain precept of the Old Testament. The Old Testament necromancer was probably not far removed from the witch-doctor of modern Africa, and was as evil a person. It was in accordance with sound and wholesome administration to suppress him. The modern psychical investigator was not in the least like the African witch-doctor, and it was confounding all moral distinctions to claim that he was. There was really no good ground for inflicting the capital penalty on Sir Oliver Lodge.

In spite of passionate affirmation and denials the question must still be held to be *sub judice*. They might make this admission, that undoubtedly communication with departed spirits was the easiest and most obvious method of accounting for a large number of very strange and remarkable facts. The easiest explanation was, however, not necessarily the true explanation. They knew enough about telepathy, and had at any rate sufficient knowledge of the, until recently, unsuspected powers of the human personality beneath the level of consciousness to be cautious in their affirmations.

On the whole, if communication with the departed was the true explanation, they were surprised that so little new knowledge had come to light with regard to the conditions of the discarnate life. The communications professing to come from the departed were usually quite in harmony with the ideas prevailing in the circles to which they came. Thus, for instance, a generation or more ago Mr. Stainton Moses was a well-known medium. He was a clergyman and a religious man, and had been brought up in a world influenced by the ideas of the Oxford Movement. The heaven which appeared in his communications was the heaven of the Oxford Movement, whereas the heaven which was portrayed in the *Raymond* communications was the heaven of modern theological liberalism. The subject was far too large

to^u be discussed adequately within present limitations, but he inclined to what might be called the telepathic hypothesis.

If it were granted, however, that the spiritualistic hypothesis was true, there was quite sufficient to account for the distaste and condemnation with which the Christian Church as a whole had turned from the regular practice of Spiritualism. Even if it be admitted that the great majority of communications showed no trace of diabolism, properly so-called, it was plainly easier to get in touch with foolish and frivolous than with deep and serious spirits.

There was the further question whether the higher and purer spirits desired to be called upon to communicate. Certainly few communications had come from convinced Christians to convinced Christians.

It remained to be considered whether they and their brethren of the Free Churches were not in some measure responsible for the modern vogue of Spiritualism by the silence they had observed in public services with regard to the relations between the Church on earth and the Church beyond the veil. Quite possibly their fathers, who were responsible for the Book of Common Prayer, judged rightly that the only safe and practicable policy in view of current misconceptions was the policy and practice of silence. But conditions had changed. The practice of silence with regard to the departed was not the practice of the primitive Church to which their Reformers made their appeal, and it did violence to human instinct and affection. Why should they commend their loved ones to God up to the moment they drew their last breath, and then believe themselves to be prohibited from commending them in prayer to the Father of Spirits?

In this respect, judged by all ancient models, the Communion Service was defective. It was, he thought, their common experience that the Burial Office, though solemn and not without dignity, was cold. They confessed their faith in the Communion of Saints, but they had not acted as though they believed what they said. It was not enough to condemn Spiritualism, it was more

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to the purpose to ask themselves whether they had not contributed to the hold which Spiritualism had gained on very many of their fellow-countrymen by maintaining silence in their prayers on the subject of the departed, long after such silence was rendered necessary by popular misconceptions. It was probable that Spiritualism had come in to fill a void in the current teaching and practice of the Church. Let them have the courage to be true to their own instincts and affections, and in loyalty to the practice of the universal Church, let them restore intercessions for the departed to their rightful place in their devotions, both public and private.

PRAYERS FOR THE DEAD AND COMMUNICATION

CANON EDMUND McCLURE

CANON McCLURE, in the course of his paper, traced the growth of the cult since its origin in the later views of Emanuel Swedenborg, in the middle of the eighteenth century. He referred to the exposures of Eusapia Palladino, Madame Blavatzky and other mediums, and to one medium, Mrs. Piper, who had been pronounced by competent judges to be perfectly honest, but whose honesty did not render her revelations free from absurdities. She alleged that the controlling spirit which furnished her with information was a certain Dr. Phinuit, but Professor Charles Richet made exhaustive inquiries and showed that Dr. Phinuit never existed in the flesh. This might explain the fact that this French physician did not speak through Mrs. Piper in his own language, but in a mixed American and nigger dialect.

M. Sage, who is well disposed to Spiritualism and published a book on Mrs. Piper, to the English translation of which Sir Oliver Lodge had contributed a preface, called Phinuit "a vulgar, inconsistent liar." M. Sage had also an enormous difficulty in believing that doctors (as alleged) continued to visit their patients in the other world, and that artists painted pictures, that spirits breathed, dwelt in houses, attended meetings, and that young children learnt to read. Mrs. Lennard's bricks, made of condensed gas, and her whisky-sodas and cigars which she revealed as in use in the spirit-world, added to their perplexities.

A spiritualistic publication called *Seen and Unseen* referred to the intrusion at a séance of a low-class spirit—a sort of Christy Minstrel, who by inopportune jokes disturbed a séance at which distinguished spirits were present. Another resident from the other world, being questioned as to why he appeared in flesh as of a living man, replied, "Ah, that is owing to the peculiarity of my grave—I was buried in salt."

There were some who, in face of the difficulties, frauds and

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absurdities, still held the opinion of Browning's "Sludge the Medium," that there was "something in it, tricks and all." What was this something? There were various answers. The Church of Rome, in common with ancient Hebrew legislation and the decisions of Christian Councils, denounced the whole affair as the work of demons, and prohibited the faithful from having anything to do with it.

There were, moreover, investigators who discarded spirit intervention entirely, and regarded the residual phenomena as capable of explanation by telepathy—that was, by the workings of the subconscious minds of individuals in some kind of common action.

But, however this might be, it was a danger to the mental sanity of the nation that neurotic persons should be accepted as channels between the living and the dead. The wish to believe in the permanence of associations, which was such a powerful factor in promoting Spiritualism, could be met in other ways.

The Christian religion offered in the apostolic doctrine of the Communion of Saints infinitely more solace to the bereaved than Spiritualism could give. The Communion of Saints, however, was an Article of Faith that seemed to have lost its hold among reformed communities to a large extent. The Church reformers of the sixteenth century, in their dread of the abuses of purgatory, strove to erect an adamant barrier between the living and the dead. The effect had been disastrous to that natural inclination which sought a continuous association with the departed, and it was no wonder that illicit efforts should be made to break through that barrier.

Prayers for the dead, practised in the Jewish community long before the advent of Christianity and continued by it till this day, constituted a salutary practice in bringing the living in close association with the dead. The tender associations established in this life were not broken by death. The soul was an entity, working through and expressing itself amid material restrictions. And they had the sure and certain hope that death freed the soul from these restrictions. The faith that realized this needed no vulgarized phantoms to assure it of the permanence and responsiveness of their beloved departed.

THE CHRISTIAN MESSAGE OF THE FUTURE LIFE

HON. AND REV. JAMES ADDERLEY

I HAVE been present at certain séances and must confess that I have not yet been the witness of anything that could not be explained by telepathy among the sitters. I do not mean by this to deny that discarnate spirits may communicate with some people. I do not know: but so long as one professes belief in Christianity as revealed in the Bible and the Church one cannot refuse to hear the evidence of those who say that they do. Nor does it seem to me reasonable to allow that telepathic communication can pass between what we call "living" people and to deny that it is possible between those who have passed over and those who have not.

I am also, at present, supremely content with the messages brought me from the other world by the four Evangelists and St. Paul, not to mention other spiritual writers, and I certainly prefer them very much to anything that I have been told by modern spiritualists. I still think our Lord was right when He said: "If they believe not Moses and the Prophets, neither will they believe though one rose from the dead." When we have tried to carry out the teachings of Isaiah, Amos, etc., it will be time enough to see if we can get anything better in Bond Street.

IRRELIGIOUS SPIRIT COMMUNICATIONS

REV. J. A. V. MAGEE

I AM asked to state what is my opinion with regard to the present situation in the renewal of Spiritualism. Undoubtedly there is a wide craze abroad at the present moment for the study, alike wise and foolish, of psychic phenomena. That many earnest persons with a real desire for knowledge are entering upon this research cannot be denied; but there are also a great many extremely foolish persons who are taking it up, and who are running the risk of serious moral and spiritual injury in the process; and the way in which the newspapers have given publicity to the whole matter has only added fuel to the flame. They have not promoted research; they have merely encouraged curiosity, and the whole medical world is agreed that grave mental, if not moral, mischief will ensue. Young people of both sexes are playing with things which they do not understand, and many persons are losing their balance and their sane outlook upon life by rushing in where the greatest experts, on their own confession, tread with wariness.

I am asked to state whether the present craze denotes that the race is growing more materialistic or more religious. I would reply that it is for the most part doing neither one nor the other. The present situation is one of those phases through which the race has passed before now, and I am convinced that the majority of people will pass out of it when the next sensation arrives, and will leave it to be wisely and scientifically considered by those who have the best right to examine it.

I cannot regard the present spiritist movement as a great religious revival, because it is impossible not to

see that those who are taking part in it are not deepening their faith; nor are they crowding the churches; but they are merely attending séances and talking wildly.

We are asked to welcome Spiritualism with both hands as an ally of the Christian faith because we are told that it affords such wonderful proof of survival after death. There are two things to be said in answer to this contention. First, that so eminent a professor of psychic things as Sir William Barrett has definitely warned us against any attempt to build a religion upon what he calls "the shifting quicksands" of Spiritualism; and, secondly, the proof of survival after death in many cases lacks sufficient evidence. There is so much in human personality, in the subconscious mind, in telepathy, in auto-suggestion, etc., which completely bars the way against any theory of spirit communication, that we doubt if any scientific inquirer who does not already believe in a future life would be convinced of it by the mingled and contradictory evidence of the séance or of planchette. The members of the Psychical Research Society would be the first to admit this. They would allow as the result of their own investigations that countless cases of psychic phenomena can be explained by the marvels of human personality, and have nothing whatever to do with the spirit world. Moreover, many of the communications which profess to come in from the spirit world are directly opposed to Christian doctrine. We have had spirits who have denied the Godhead of Christ. Many of the communications are of a pious kind, but seldom rise beyond the baldest Unitarianism; and the pictures which are drawn, as in the Vale Owen communications, of a future life are so curiously mingled with false theology in almost every paragraph that much of their value as an aid to religion is discredited. There is nothing, for example, in what Mr. Vale Owen professes to receive from another world which could not have emanated from a pious and imaginative mind; indeed, the majority of the communications seem to us to be a rather feeble imitation of *The Pilgrim's Progress*.

The strongest argument for human survival after death

Irreligious Spirit Communications

seems to us to lie in a different direction. First, in the spiritual and psychical powers which belong to every human personality; in the evidence which comes to us alike from telepathy and from dreams of the power of the human mind to make communications independent of material surroundings; and secondly, the inner witness of spiritual consciousness, which in the sphere of religion rises above and beyond this material world and contains within itself a prophecy of the life that shall be hereafter. There is, moreover, the testimony of two thousand years of Christianity to visions of the unseen (which have no connection with the materialism of so-called psychic phenomena), bestowed in moments of exaltation upon the pure in heart for their rejoicing and their hope. Visitors from the other world have appeared from time to time to strengthen, to guide and to inspire. They have not been "called up" by mediums, by planchette and the like. They have come unsought and always unexpected. The effect of their coming has been to deepen faith, to increase love and to promote holiness. They have never led one single soul away from the foundations of Christian faith. They have, on the contrary, restored the hearts of many to a faith which was growing dim and to a love that was becoming cold. In these directions we venture to think we shall look wisely for arguments for survival after death, and we do not believe that when the present craze has passed away the average man will be found to have deepened his faith in the unseen by attempting to enter it on those strange and devious by-paths where at present he is seeking peace.

Meanwhile, we Christians believe that by our prayers and by our love we are helping onwards and upwards the souls of our departed in a world where light is hid in mystery and mystery is clothed in light.

FROM NON-RELIGION TO RELIGION

DR. PERCY DEARMER

1. I THINK that the renewal of Spiritualism is mainly due to a real increase in our knowledge of psychical facts ; that it is also a natural reaction against the materialism of recent generations and the neglect of the Communion of Saints on the part of the Churches, which neglect was combined with a very marked practical unbelief in human immortality, as is shown by the funereal monuments of the last three centuries. In my own experience the belief in immortality had become faint even among many religious people, while among the better educated circles on the Continent it had almost become extinct.

2. I therefore think that the greatly increased interest in psychics shows that the race is growing less materialistic and more religious. In the Western world religion is impossible except with the premiss of human immortality. Religion, which had come to touch only a limited number of people, should now become again the common interest and the highest activity of the public at large. There is, of course, a danger of mere Spiritualism losing itself in credulity and loose thinking ; but I think that the most dangerous period for this is probably over.

3. The arguments for human survival are (*a*) religious, (*b*) metaphysical, (*c*) scientific. The two former only touch certain kinds of minds ; and with a great increase of scientific discovery the majority of people must have scientific proof of these as of other matters. After twenty years of study I am convinced, as are most of those who have studied the matter, that this scientific proof is being obtained. Thus, the outside support which, owing to the growth of textual criticism, the New Testament records have come to need is, I think, being

From Non-Religion to Religion

supplied. (The Old Testament would in any case be of little help in this matter.) The New Testament doctrine of the Resurrection is, I believe, being scientifically vindicated by psychical research.

4. I think the present movement can be organized for the great benefit of the human race. The immediate need is that prejudice should be dissipated, and that a spirit of frank and free inquiry should be inculcated. The general ignorance of psychical studies, even among educated people, and often among religious leaders, is very marked. The science of psychical research is a difficult one, and the best kind of evidence, such as that of cross-correspondence, is hard reading. There is the more need at the present time of books written for the ordinary intelligent person, in a scientific spirit; and such books are still few in number.

Personally I may add that I believe that to the very careful and critical methods of the Society for Psychical research we are enormously indebted, and that in such methods lies the principal hope for the future.

THE MENACE OF SPIRITUALISM

FATHER BERNARD VAUGHAN

THE less there is of faith, the more there is of superstition. Consequently, to-day, when faith is quietly put aside as out of date, Spiritualism is reintroduced as up to date. It is called the "New Revelation," but in point of fact it is the "Old Superstition." Camouflage it as you will, Spiritualism with its kindred superstitions, such as necromancy and occultism, is a recrudescence of the old, old practice cultivated in the days of long ago.

Nor is it altogether strange that people who are without definite Divine revelation should fall back upon a cult which offers to tell them about the state of those who have passed over to the other side, and which promises to bring them into relations with dear ones who are said to be anxious to get into touch with those left behind in this "vale of tears." Spiritualists tell us the screen separating us from our dear departed is being worn through, and that very soon the living on each side of it will stand face to face with no dividing curtain between them. The so-called dead speak, and cry out to us from many a séance-room; surely, they add, it is our duty to listen. The bourne from which no traveller returns is a fancy only; the reality is that they come to and fro as we in and out of our own houses.

This sounds all very fine, and the credulous exclaim: "Let us go and hold intercourse with our dear ones shot down for the moment in the battlefield; let us discover what their lives are like, and what are their joys and sorrows, their avocations and pursuits in the land beyond the veil."

So the séance-chambers fill with all sorts and conditions of men, and especially of women. Some of the pursuits

The Menace of Spiritualism

in the séance-room are "frauds," some are due to "freaks," and some are the operation of "fiends." Over the lintel of every séance-room I should write up, "No admittance, even on business"

There is nothing to be had out of Spiritualism calculated to help the human race. So far nothing has been revealed to solve the social or political problems of the day; nothing has been told us to help to unravel those many questions which await an answer from the other side. Trivialities, twaddle and vulgarities have been tossed to an anxious assembly, and contradictions without number are the stock-in-trade of the would-be visitants from the other side. I feel it is the duty of every sane man to warn all his friends against a cult which can do them no good and may do them much harm.

Spiritualism only too often means loss of health, loss of morals and loss of faith. Consult not Sir Oliver Lodge or Sir Arthur Conan Doyle or Mr. Vale Owen, but your family medical adviser, and he will tell you to keep away from the séance-room as you would from an opium den. In fact, the drug habit is not more fatal than the practice of Spiritualism in very many cases. Read the warning note sounded by Dr. Charles Mercier, or by Dr. G. M. Robertson or by Colonel R. H. Elliot, and be satisfied that yielding to Spiritualism is qualifying for an asylum. You may not get there, but you deserve to be an inmate. Any man who freely puts his head into a noose and leaves the rope's end in the hands of some forces over which he has no control may expect the fatal jerk to come at any moment.

Listen to this from the Oldham Union Infirmary :

SIR,—Following on Father Bernard Vaughan's recent denunciation of Spiritualism, the following facts may be of interest. One day recently I admitted a woman of thirty-five years to the hospital of which I have the honour to be resident medical officer. She was sent in as incapable of looking after herself or her family. She told me that she was a medium, having been introduced into Spiritualism by a man, also a medium, who said he could thereby

Father Bernard Vaughan

help her over some family worries. As a direct result of this, she has neglected her children, so that the public authorities have removed them from her care, her home is ruined, and she herself is a mental and moral wreck. She has paid the other medium for his services by the sacrifice of her virtue.

MARY G. CARDWELL, M.B., Ch.B.

THE INDESTRUCTIBILITY OF THE SPIRIT

DR. F. B. MEYER

IN answer to your four questions :

1. I think the present widespread interest in Spiritism is largely accounted for by the vast numbers of families that have been bereaved during the war and are anxious to get into touch, if possible, with those who have passed over.

2 (A and B). I do not think that it means a deepening of materialism, but rather the realization of the world of spirits, and an attempt to get into touch with them.

(C) I do not think that this movement implies any reconciliation between science and faith other than the recognition that the same principles rule in what we describe as the sphere of matter and designate as the sphere of the spirit. Of course, it is a great question whether matter is not a form of spirit, and there is no real distinction between the two spheres.

For my part, I cannot but think that what are thought to be direct communications with the spirits of the departed are largely accounted for in other ways than by the direct communication between the friend on earth and the spirit of the departed.

3. In my judgment, the most powerful argument for the belief that man's personality survives in a conscious state beyond the grave is the indestructibility of the spirit by any force known to us, and that the noblest spirits of the human race have been possessed by intuitions which could hardly be mistaken. To me the supreme argument is that derived from the Resurrection of Jesus Christ.

4. In my judgment, the great need of the present hour is that leaders of religious thought should cease to concern themselves with the questions of Higher Criticism and of the intellectual plane, and that they should realize that the Christian religion is essentially spiritual in its appeal. The spirit of man cries out for greater consideration from pulpit ministrations than is now in vogue.

SPIRITUALISM AS A MODERN SUBSTITUTE FOR PERSONAL RELIGION

REV. FREDERICK C. SPURR

WITHIN the rigorous limits of a symposium it is obviously impossible to deal adequately with so vast and complex a theme as that of Spiritualism, especially in its relation to Christianity. All I can attempt is a general statement, and even this must be condensed to the last degree.

Necromancy is an ancient art which can be traced back to the Babylonians and the Egyptians, and even beyond them. The world has always had its wizards and its mediums; persons who claim to have established communication with the spirit world. But Spiritism as a definite "religion" is less than seventy-five years old. It is an American production, and during its brief history has made many disciples. It has found its great opportunity in the widespread grief of millions of persons whose best beloved have been mown down by the devilish scythe of war. The souls of men, chloroformed in times of peace and prosperity by materialism, and insensitive to the realities of the spiritual world, are now awake and crying, "Where are our dead? Have they perished? Or if they live, may we know how they fare? Can we send to them or receive *from* them any message?" To this wistful cry of tormented hearts Spiritism professes to return a *certain* answer which, it claims, supplies the material for a new religion. It offers certain phenomena—materializations, levitations, apports, trance speeches, trumpet speaking and the like—which, it declares, constitute irrefutable evidence that it is in actual contact with the dwellers of the spirit world. Some, who accept this spiritist claim, profess that in no way is their faith in Christ shaken nor their allegiance to the Church

disturbed. One well-advertised cleric says, "I am an Evangelical preacher of the Gospel. The great truths which fed the souls of Oliver Cromwell and Charles Haddon Spurgeon feed mine. I preach the same truths. But whereas before I held the belief in human survival as an act of faith, now I know it to be true." He, however, is quite an exception to the rule. The mass of spiritualists have a formulated creed which is definitely antagonistic to the Christian Faith. There is no place in it for the Divinity of Jesus Christ, for the Christian doctrine of sin or for any true doctrine of an Atonement. I have been to many séances at which prayer was offered, but not once have I heard a prayer which contained the Name of our Divine Lord. The Name of Jesus is unwelcome at the séance. And this, amongst persons who profess exceptional breadth of mind, is very suspicious. Sir Arthur Conan Doyle, the British Apostle of modern Spiritism, frankly tells us that "Spiritism is a religion," that "Christianity must change," and that "the Bible must go on the shelf." It is as well to know where we are.

Now what are we to think of Spiritism? We are bound to try and make up our minds with regard to it. It forces itself upon our attention by means of startling books and magazine articles. A Sunday newspaper finds it pays to advertise in the widest possible manner the supposed revelations of the beyond which the mother of an Anglican vicar is declared to have made to her son.

There is in progress a spiritist propaganda which must inevitably have a powerful effect upon the public mind. If many hold up to ridicule the spiritist pretensions, many others pathetically believe in them. Both ridicule and credulity, however, are to be deplored. The proper attitude is that of the Apostle, "Prove all things: hold fast to that which is good." We ought not to give the spiritist any occasion for denouncing us as being unwilling to give hospitality to new light and truth if such are made known to us. The spiritist claim is seriously made: it must be as seriously examined. And the very first person to welcome a critical examination should be the creator of Sherlock Holmes.

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Spiritism relies upon its phenomena as evidence of its truth. Now, there can be no question that some of the phenomena has been fraudulently produced by persons who understood well the psychology of deception. The story of professional mediums is a sordid and pitiful one. Professor Hyslop declares that 90 per cent. of the mediums are dishonest. Slade, Eglinton, the Davenports, Monck, Eusapia Palladino—what a list of impostors! Sir Arthur Conan Doyle freely admits the existence of cheating. The séance generally takes place in darkness, partial or complete, and darkness offers exceptional opportunities for fraudulent practices. The senses of the sitters are deprived of their usual keenness. Sight and touch are easily confused. Darkness throws the whole of the senses out of gear. Trained as they are to function in the light, they go astray when out of their native element. It is this simple fact with which we must reckon when dealing with the phenomena of the séance. Remember also how the practised conjurer can deceive the sharpest-witted person in the full glare of the electric light. I have seen a magician seize a large brass paraffin lamp, lighted, cover it with a light silk cloth through which the burning lamp was plainly visible, bring it into the midst of a company of people, throw it into the air, and, in a flash, lamp, glass and all vanished, leaving only the cloth in the performer's hand. It was impossible for any human eye to follow the *modus operandi* of the trick. If a large audience of shrewd people can be so thoroughly deceived when the apartment is brilliantly illuminated, how much more easily can they be deceived when their senses are confused in the darkness!

But when all allowance has been made for roguery, it must be frankly admitted that there is a residuum of phenomenal happenings which compels us to postulate the existence of a mysterious psychic force, whether within or without ourselves, the nature of which is unknown to us. Clever conjuring can undoubtedly explain much of the phenomena, but speaking as one who knows something of the magician's art, I am quite certain that some of the phenomena which I have witnessed is not due to trickery.

It points to the existence of a psychic realm of which far too little account has been taken. For example, many of the so-called spirit photographs are unquestionably faked: but it is impossible that others are. They are real photographs of *something*.

I am persuaded that they who explain spirit phenomena as always due to conscious trickery are on the wrong track. Let us freely admit the reality of the genuine phenomena. The real question is, How is it to be explained?

Can we accept the spiritist account of it—namely, that the sitters are in communication with the departed, and that the phenomena represent their method of reaching us? I submit that there is no evidence whatever that this is so. There is no overwhelming proof that the spirits of our friends or the controls send the messages which the medium attributes to them. Nor can we implicitly trust the alleged revelations of life on the other side as a truthful objective account of the actual condition of things beyond. Let me call attention to one or two important points.

1. The descriptions of the life beyond by Raymond, by the mother of the Rev. Vale Owen and others, are all notable for the fact that they set forth life beyond the veil not in spiritual but in material terms. They do more than use material things as images or illustrations of spiritual things. *That* we could well understand. But they speak *of the same kind of things* as existing on the other side. Thus Raymond smokes a spiritual cigar, whatever that may be. Clothes are worn. There are dances and cake-walks. There are hills and valleys, roads and rivers, real houses with rooms. There are domestic pets—such as dogs and cats. They are spiritual, of course, in a way, but they are also strangely material. To follow out to their logical conclusion any of these images would lead one into an amazing welter of difficulty. I submit that, considering the material character of these descriptions of the spirit world, the postulate that they are the reading of the medium's own mind—the conscious or the subconscious—in terms already known, is more

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likely to be correct than the hypothesis that discarnate spirits are actually describing their surroundings.

2. Again, take the question of the physical phenomena of the séance. The thing that must strike anybody who pays attention to the matter is the triviality of the manifestations. To what purpose is furniture moved, or bodies levitated, or "apports" brought or portable instruments played? What is the moral value of these things? What is their evidential value for the *nature* of the future life? At the least they are but marvels, beginning and ending with themselves and possessing no moral or spiritual significance. To compare these fooleries (as is sometimes done) with our Lord's mighty works is a revelation of incompetence to distinguish between things which are diametrically opposed to each other.

3. Then, again, there is the matter of the so-called "spirit photographs." How comes it to pass that a spirit which has passed over ten years or more ago is now photographed on the sensitive plate as he appeared when he left us? Mr. John Lobb was photographed with the "spirit" of Mr. Spurgeon: both faces appear upon the same plate. *But it is Mr. Spurgeon as he was when he died*—a premature old man, with iron-grey hair and beard. Was that the preacher's appearance in the spirit world? Or was it a *simulacrum* supplied by the mind of the medium or by the minds of the sitters? Was it objective or subjective? If the former, how shall we reconcile the appearance of these aged ghosts with the spiritist doctrine that in the spirit world all traces of age vanish? The spirit photographs give us the persons as we knew them, not the persons as they ought to be in the order of development.

4. Or, finally, take the question of the trance-speeches. I have heard from entranced mediums long orations purporting to come from Signor Lombroso, Dr. Channing and other celebrities. And I have noted grammatical and scholastic slips in their speeches of which they could never have been guilty in their lifetime. When Dr. Channing tells a circle, as he did in my presence, that

St. Paul stood on Mars Hill *in Rome*, one is staggered at such "progress" in the matter of geography or history. But in all these speeches there was never a word of real revelation: it was all preaching, and every word of it might have been extracted from the works of the deceased gentlemen. It is singular that such eminent persons, who are able to speak so fluently from the spirit world, can give us nothing better than pious exhortations, the like of which may be found in a hundred mundane books. Does it not look as if the medium, consciously or unconsciously, was the real source of these trance messages which bear so obviously an earthly origin? The most suspicious thing of all is when the "spirit" confirms the impressions of the sitters' own predilections or prejudices. As, for example, when a minister, having submitted a dispute to arbitration, finds the decision go against him. Naturally, he still regards himself as being in the right, and this view is confirmed when at a séance held a few years afterwards two of the arbitrators, passed over to the spirit world, come to the séance and inform the minister (who is in attendance) that they were mistaken in their decision over that affair and that they are now working to "right the blunder." Those gentlemen *may* have returned, or they may not. But this confirmation of a secret desire suggests caution in accepting too readily the hypothesis that the spirits have returned to revise their former verdict.

I am not for one moment denying that the spiritual world has disclosed itself to mortals, or that it will do so again: to do that would be to repudiate the testimony of a great part of the Bible. All I contend for at present is that much of the phenomena which spiritists regard as objective is in reality only subjective, and can be expounded in terms of psychology. Visionaries, with few exceptions, derive the material of their visions from earthly spectacles and impressions. Thus the Virgins of Lourdes and La Salette are reproductions of the blue and white starred figures which Bernadette and her compatriot were accustomed to behold in their parish churches. To ask us to found a new religion upon such

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a slender basis is to ask for a house builded upon a cloud.

To say this is not to rule out all genuine manifestations of the spirit world which come to us unsought: it is simply to protest against forcing the door which the goodness of God apparently has closed. For the door through which a spirit passes from earth to the beyond is closed behind him. If communications with the dead were intended to be a normal part of man's mortal life, we may safely assume that God would have left the door open. That He has not done so is a plain hint that it is better for our curiosity *not* to be satisfied. There is more than that, however. In guarding that closed door God has protected us from two serious dangers—the danger of obsession and the danger of being misled by lying spirits. Some fools will laugh when you speak of obsession. But men who have witnessed, as I have, on at least half a dozen occasions, the appalling contortions into which mediums have been thrown, or who have heard, as I have, the unspeakable obscenities which have issued through their mouths when under a certain control, will not readily laugh at the idea of obsession. The health of many has been permanently ruined and life shattered through dabbling with the occult. And then there is the danger of deception. Sir Arthur Conan Doyle and all spiritists indeed admit "cold-blooded lying" on the part of some of the spirits. They tell us we can never be quite certain whether or not we are hearing the truth at the séance. Sir Arthur Conan Doyle frankly says there are "differences of opinion" amongst the spirits, and that when they predict the future there may well be an element of "speculation" in the business. The case of the late Mr. W. T. Stead is known to all. He was assured by the spirits that he would come to an untimely end. He was to be kicked to death in the streets of London by an infuriated mob. And all the world knows that nothing of the kind occurred. In my own case, of twenty messages purported to be sent to me by friends from beyond, only one has been found to have any sort of truth in it. These things heavily discount the spiritist

claim and should warn people off the séance, whether public or private.

In summing up this brief and most inadequate survey, one or two things stand out clearly.

First, much of the genuine phenomena upon which spiritists rely is capable of a natural explanation in terms of psychology.

Second, admitting that other phenomena are due to the action of discarnate spirits, they are destitute of all moral value in our life because of their vagueness. And in any case the data they supply are ridiculously inadequate to provide material for a "religion." The essence of true religion is the personal communion of the soul with God. To obtain information about the state of your friend is not religion: it has nothing to do with religion. It may be even the antithesis of religion. Religion is communion with God, issuing in a spiritual life and marked by ethical values of the highest quality. And Spiritism as an "ism" lacks these qualities.

Third, we have all we need in our Christian Faith. We have Christ—alive and directing hearts that trust Him. We can commune immediately with Him. Why should we seek inferiors, when we can have the Master Himself? He does not satisfy our curiosity about other people. When we ask, "And what shall this man do?" He replies, "What is that to thee? Follow thou Me." His merciful work is to save us from our sins, to redeem life for holy service, to form within us a Divine character. And if we refuse that and devote our energies to the curious quest after mysteries which can never be solved on this side of the veil, then we miss everything worth having and gain nothing in return. But if still we ask, as we are entitled to ask, What of the holy dead? the Christian answer is, They are with Him. He overcame the sharpness of death and opened the Kingdom of Heaven to all believers. The fortunes of His people are included in His own. And the call to-day is not to the cult of the séance, but to the cult of the Spirit of God. If at any time it pleases the Supreme Master to send us one of His spirit messengers, we shall recognize him by infallible

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signs. But the initiative rests with Him. The quest is forbidden to us. When men rejoice in communion with the living Lord, they reach their highest here below and have within themselves the guarantee that death will not interrupt their fellowship with Him. It is, generally speaking, people that are bankrupt of faith who seek to force the door of the great mystery. We had better learn to sing with Baxter :

My knowledge of that life is small,
But 'tis enough that Christ knows all,
And I shall be with Him.

Lastly, the spiritist movement is a challenge to the Church to recover the full Christian teaching about the future life. It is not enough to combat Spiritism, nor yet to affirm the supreme necessity of cultivating communion with Christ. The New Testament contains certain consistent doctrinal principles of the future life—and these we need to recover. The static heaven and hell of popular theology needs reconsidering in the light of the New Testament. The doctrine of the intermediate state—as some call it—needs disentangling from the superstition of the Romish purgatory with which it has been confounded and restoring to its true place in thought. When this is done we shall find that a new Christian experience of direct communion with the living Lord, and a new statement of Christian truth concerning the hereafter will, between them, make the Faith of Christ so resplendent that in its glory all competing cults shall fade away.

THE SPIRITUAL RENEWAL

SIR JOHN D. McCLURE

IN my address on "Education and Some Present-day Problems" from the Chair of the Congregational Union of England and Wales, I expressed the conviction that the situation that presents itself to me to-day is an idealistic and spiritual one. There is a great promise of a renewal of a spiritual life in which education should, and will, no doubt, play a prominent part. Amid all the welter of social strife, the apparent triumph of coarse materialism and crude commercialism, some (President Wilson among them) have been able to discern the signs of the times. The world needs and cries out for idealists, and it will not cry in vain; for even now they are growing up in our schools and colleges. The best of our older boys and young men are earnestly seeking to understand the social problems in the solution of which they will be called upon ere long to take a part. The challenge of new forces and new conditions finds a ready response from them. I see on all hands the decay of youthful cynicism and the growth of high ideals; the passing of the public-school exclusiveness and the rise of a new feeling of brotherhood; the dying of selfish individualism and a glad recognition of social and civic responsibility; the failure of appeals to ease and self-seeking and a willing response to the call to endure hardship in the service of others. Public-school religion is, and always has been, widely different from the religion of the Churches: but I doubt if ever the vision of the man Christ Jesus was so clear and so inspiring to our boys as it is to-day. In spite of all the evils which the war has brought in its train, I believe with all my heart that, if the promise of the flower of our

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youth be fulfilled, the coming generation will be far nobler, braver and purer than that which is now passing away. Brethren, it is good to be alive now ; to feel, in spite of all present troubles and dangers, in spite, too, of the many inevitable mistakes and crudities of the near future, we stand at the threshold of a new and better world ; to believe that the next thirty years will see the growth of a nobler and more Christian spirit in social, industrial and international relations than has ever been known before. Our sons and our daughters are prophesying, our young men are seeing visions, and our old men are dreaming dreams. Shall we not pray that, as aforetime, these may be the signs and the promise of another outpouring of the Holy Spirit of God and of the renewal of life in the Church of Christ ?

As to the third question, I agree that the question of human survival is only to be approached from a genuine and sincere religious standpoint. In other words, it seems to me, in spite of much confident assertion to the contrary, that a future existence is not susceptible of real proof. At any rate, I have never read anything which convinced me intellectually. Nevertheless we believe, and I think are right in believing, many things for which proof in the accepted sense of the word is, and must be, lacking. In another address on " The Public Worship of God " I have expressed the opinion that worship is the natural form of communion with the Divine. If, I observe, worship is the natural and spontaneous seeking after communion with the Divine ; if it is the offering of our gratitude and contrition, hope and aspiration, love and trust ; if it is the dedication of our best selves to God, then it is also natural and right that we use those means of expression which we employ on other occasions as the vehicle of our highest thoughts and purest emotions. God is a Spirit ; yet, though a Spirit, He has placed us in a material world whose beauties transcend both word and thought. " Let the Lord rejoice in His works ! " And surely He does so, since from the infinitely small to the infinitely great beauty is to be found in infinite abundance even where the foot of man has never yet trodden. The loveliness of

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the common wayside flowers is such that our Master declared that "Solomon in all his glory was not arrayed like one of these." In his "Hymn before Sunrise in the Vale of Chamouni," Coleridge has voiced for us such thoughts as arose within him as he stood in Nature's great cathedral, gazed in reverent awe upon the solemn grandeur of Mont Blanc, and bowed his head and worshipped.

Entranced in prayer,
I worshipped the Invisible alone.

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Awake, my soul! not only passive praise
Thou owest! Not alone these swelling tears,
Mute thanks and secret ecstasy! Awake,
Voice of sweet song! Awake, my heart, awake!
Green vales and icy cliffs, all join my Hymn.

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Thou, too, hoar Mount! tell thou the silent sky,
And tell the stars, and tell yon rising sun
Earth, with her thousand voices, praises God.

DESPIRITUALIZED SPIRITUALISM

DR. R. F. HORTON

1. THE revival of Spiritualism is due to the widespread longing for the million sons, husbands, brothers we have lost in the war, and to a decay of faith in our Lord Jesus Christ as the Resurrection and the Life.

2. It is therefore the agonized effort of an age despiritualized by materialism to solve the problem of the after-life, which can only be solved by true religion resting on historic fact.

3. The one argument against survival after death, which is instinctively believed and expected, from the earliest times until now, is the materialistic preoccupation which knows nothing of life apart from organism. The only sure foundation of belief in the future is the revelation of God in Christ Jesus, Whose resurrection becomes, to those who believe, the guarantee of ours.

4. I cannot help regarding the revived interest in Spiritualism as retrograde. The phenomena are as old as the world. The necromancy in Herodotus or in Samuel is precisely similar to the supposed communications through a medium. The revelations of the after-life obtained by automatic writing in no sense transcend the work of imagination, or the operation of the subconscious in an exceptional mind; they are to my thinking devoid of all objective verification.

But if the communications were certain and valuable, still the mode of seeking them is exposed to such dangers, both moral and mental, that even Sir William Barrett enters the gravest cautions against the "seeking unto wizards and to them that have familiar spirits."

My own hope, therefore, lies in the renewal of faith, in the return to Christ, in the reception of the Holy Spirit; for in Christ and His message to men lies all the best we know or can hope about the life beyond.

NECROMANCY AND SPIRIT PHOTOGRAPHY

REV. WALTER WYNN

PSYCHICAL research has altered the entire outlook on life. The demonstrated phenomena shatter to pieces the orthodox and conventional notions of the other world, and all the Churches who hold the latter to be true will have to surrender them or go under. The facts that are now repudiated and condemned by the Church of Rome and other Churches will be accepted by our children in twenty-five years' time as ordinary information, scientifically demonstrated. We are passing into a psychic period of the world's history, which will take a wider form and have a deeper effect than the old Evangelical appeal. Our view of life in the past has been extremely limited, and, therefore, our conception of it has been neither logical nor scientific. Human beings will arrive at a point, and that shortly, when they will see and know that we are *now* spirits in physical bodies, and this knowledge is the greatest argument in favour of the movement which is attracting the attention of the world. War will cease when men understand this truth of human survival. I can think of no sound fact or argument against it. I know of thousands of facts that prove it to the point of absolute demonstration. Spirit photography and the phenomena of the direct voice silence all discussion. Materialism as a philosophy debases manhood and gives a lie to the proven facts of Nature. The next life is simply a natural evolution of this one, but a more beautiful form of it, just in the same way as the body of the butterfly is more charming than that of the grub. I am strongly of the opinion that the hour has come when the Govern-

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ment itself should organize this movement for the good of the nation. The suppression of fraud is necessary, but the organization of genuine psychic talents would be of incalculable importance and benefit to humanity as a whole. I should like to add that a prolonged study of the phenomena has made the Bible, to my mind, a more wonderful book than ever, the Lord Jesus Christ a more precious Saviour, and the truths of Evangelical Christianity more profoundly true than I ever imagined.

THE BIBLE OPPOSES SPIRITUALISM

THE CHRISTADELPHIANS

As there is no recognized head of the Christadelphians, this article may be taken to represent the collective views of that body.

The human mind that is not acquainted with the science of the constitution and laws of animal life cannot explain the phenomena it observes, therefore it can only assume that they are due to the agency of disembodied spirits, in accordance with the teaching of priests and philosophers, who, in their turn, have assumed and dogmatized that a certain element, say, Animal Magnetism, has immortal properties. Hence has arisen the "spirit" or "immortal soul." This is a fallacy and capable of fraud. It cannot be proved either as a Bible truth or as a scientific fact.

The idea of "human survival" masquerades at all periods of history and in divers communities under many names; but in every case it is based upon the assumption of man's inherent immortality.

Its present-day manifestation as "psychic phenomena" is but the exploitation of the faith in popular Christianity—Papal and Protestant. But although it is not accepted by all professing Christians, yet even these find it difficult to oppose it, because the basis of each religious system is the common one of "the immortality of the soul."

As a religion, Spiritism has, in the Bible, one strong support, not universally recognized; for in Gen. ii. 7 we read that "Man was formed of the dust of the ground," and into "the nostrils" of this "dust" formation God breathed the breath of life common to all animals (Gen. vi. 17), and then declared to man, "In the day thou eatest of the tree of knowledge of good and evil thou shalt surely die" (Gen. ii. 17). But—and here we find what,

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to our mind, is the strongest argument in favour of "human survival"—"the serpent," the most "subtil beast," argued: "Has God said thou shalt surely die? yea, thou shalt not surely die" (Gen. iii. 4), and in this slanderous contradiction of the Deity is found the root of the idea of "man's immortality," the essence of Spiritism, so eagerly imbibed in all ages.

To save us from the effect of this delusion, let us consider the strongest arguments against the cause of it and the outcome.

In contrast to the serpent's words, "Thou shalt not surely die," there are God's, "Dust thou art and unto dust shalt thou return" (Gen. iii. 19). Therefore the resurrection of that which dies, viz. the living soul (Gen. ii. 7), is essential to a future existence.

Apart from this resurrection there is no hope of life eternal. For even Christ, Who taught this, in harmony with Moses and the Prophets, came in the flesh (2 John 7) died, and was raised corporeally.

Likewise, Isaiah testifies (Isa. xxvi. 19): "Thy dead men shall live, together with my dead body shall they arise" (see also Job xix. 25-7).

The adherence to the lying system introduced by the serpent is condemned throughout the Bible.

So it is written in Deut. xviii. 10-12: "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer [from Greek *necros*, the dead]. For all that do these things are an abomination unto the Lord."

Moreover, in Isa. viii. 19, 20: "And when they shall say unto you, Seek unto them which have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Although recording the corrupt practices of spiritists,

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the Bible does not thereby substantiate the claim of these people that disembodied spirits of dead men exist, but, on the contrary, it teaches in the plainest language that at death man ceases "to be." Therefore, instead of being "supremely conscious," "The dead know not anything" (Eccles. ix. 5).

"His breath goeth forth, he returneth to his earth, in that very day his thoughts perish" (Ps. cxlvi. 4).

"For there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest" (Eccles. ix. 10).

"We have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place" (1 Pet. i. 19).

"Avoiding profane and vain babblings, and oppositions of science, falsely so-called" (1 Tim. vi. 20).

SPIRITUALISM OPPOSES SALVATION

GENERAL BOOTH

1. "WHAT, in your opinion, is the situation as regards the present psychic revival in this country?"

ANSWER.—Bad and dangerous.

2. "In your view, does this revival denote a passing from a logical and scientific to a spiritual and mystic conception of life?"

ANSWER.—So far as it is a revival, I believe it to tend, ultimately, to a gross form of materialism, and, immediately, to the most mistaken ideas of both the evil of sin and its consequences.

3. "What, in your opinion, is the most powerful argument

(A) For, or

(B) Against human survival?"

ANSWER.—(A) Human consciousness and Divine revelation.

4. "What, in your opinion, is the best course to pursue to organize this tendency in the highest interest, philosophical, religious and social, of the nation, especially as a factor of durable peace?"

ANSWER.—Direct attention to the personal character and redeeming work of Jesus Christ, for Whom, so far as my experience goes, the leading disciples of Spiritualism have little either of faith or love or worship.

THE BIBLE AND COMMUNICATION

SIR ARTHUR K. YAPP

1. QUITE frankly, I am not a believer in much that goes under the name of Spiritualism to-day. It is as well to confess that I have never been present at a séance, neither have I any intention of going to one. The study of psychic phenomena is, in my judgment, fraught with danger for people of a certain type, and that type perhaps more ready to take up the study than others.

So far as I am able to judge, the revival of interest in psychic phenomena has not greatly affected the rank and file of the members of the Y.M.C.A., or the young military or demobilized men amongst whom most of our work is done.

These questions would seem to appeal far more strongly to women than to men, especially the women whose hearts are yearning for some word or sign from loved ones lost during the cruel war.

I am not so foolish as to suggest for one moment that it is impossible for ordinary mortals to communicate with the spirit world. The Bible would seem to make it clear that such communication is possible. The story of the Prophet Samuel, the Witch of Endor and Israel's guilty King is familiar to all students of Holy Writ, and St. John goes so far as to say, "Believe not every spirit, but try the spirits whether they be of God. . . . Hereby know ye the spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

My case against much of what is known as Spiritualism is that it lends itself to trickery. It fails to satisfy and

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it may be extremely cruel. Nothing could be more cruel than to play with the feelings of the bereaved and the heartbroken. If people of a credulous type long with an intense longing for anything, and if others in whom they have confidence assure them a thing is or will be so, it is not difficult for them to believe it really is.

A young widow of my acquaintance, whose husband was reported missing after the German counter-attack at Cambrai, still believes he is living and will one day return to her, not because of any credible evidence she has received, but because the medium she consulted assured her she had seen him wounded and being cared for in a convent in France.

Of course, we may possess senses of which we are unaware and that have long lain dormant through disuse, and, on the other hand, there may be manifestations that we cannot understand and yet for which there is a perfectly natural explanation.

After all, if there is anything in the spiritualistic séance, why has it to be carried through in the darkness, and why are there not many more persons who can act in the capacity of medium? Why is it so often a weak neurotic person who acts in that capacity, and why is almost every supposed interview with the dead so unsatisfactory and incomplete? If it is the right thing for us to communicate with our loved ones in the other world, why do not they, with their fuller knowledge and greater power, take the initiative and communicate with us?

2. The present revival of interest in psychic phenomena is but a passing phase and one of the inevitable results of the war. I do not think it can be regarded as denoting a passing from a logical and scientific to a spiritual and mystic conception of life. As far as I can judge, the quickened interest in Spiritualism has been accompanied by a corresponding growth in materialism.

Of course, I believe in survival after death, and in my opinion, amongst the strongest arguments for survival are the following:

1. The meaninglessness and purposelessness of life, if existence ceases with what we call death.

2. The almost universal belief in a resurrection, deeply rooted in the minds of men. "The longing voice" by Tennyson says :

Gone for ever ? Ever ? No—for since our dying race began
Ever, ever, and for ever was the leading light of man.

Those that in barbarian burials killed the slave and slew the wife
Felt within themselves the sacred passion of the second life.

Truth for truth, and good for good ! The Good, the True, the Pure, the
Just,
Take the charm 'for ever' from them, and they crumble into dust.

3. The fact of answered prayer, which to many of us is not a question of theory but of actual experience, and the fact of our Lord's Resurrection. Faith in His words that still carry conviction to millions, "I am the Resurrection and the Life ; he that believeth in Me, though he were dead, yet shall he live."

So-called Spiritualism cannot satisfy with its knockings, tambourines, mysteries and buffoonery. This world of ours is war weary and full of sorrow. It is not cant, but conviction based on experience, when I say that consolation can only come through One Who has revealed Himself to us as the "God of all comfort."

I do not want to dogmatize and I would be the last to discourage the humble and reverent search after truth, but I would do my utmost to discourage anything in the nature of pandering to mere idle curiosity and the interference with things that are outside of our domain. Only the really spiritually minded can afford to go very far along the line of psychical research. After all, there is a very real danger of getting side-tracked and thus spoiling one's influence.

EVOLUTION DENIES IMMORTALITY

JOSEPH McCABE

1. It would be advisable to start with a statistical check of the alleged growth of Spiritualism, but no figures are available. All that is apparent is an increased activity of mediums and sale of spiritualist literature, and a great increase of discussion in 1919-20. The appalling losses in the war naturally led to an increased activity of mediums, though it was not considerable until 1919. In 1919 a most popular novelist began to lecture all over the country, and write in the journals, on Spiritualism. In 1920 Lord Northcliffe, for whatever reason, decided to spend £20,000 and use his press for running it. That is the situation.

2. On this view there is no change in general mental attitude to analyse. Serious spiritualists number a few tens of thousands. The rest are neither deductive nor inductive, but are paying superficial attention to a topic of the hour. As the new "Spiritualism" is a crass materialism (making the future world material), this is easy.

3. The two chief arguments raising a strong presumption against personal immortality are :

(a) Evolution of mind, which is now universally admitted and leaves no room whatever for immortality. This has driven modern spiritualists into the eccentric and extravagant claim that cats and dogs and cows "pass over."

(b) The intimate relation established by physiology between traits of mind and character and the body. Even if the mind were immortal, all that gave the distinctive traits of a character dies with the body.

4. As the spiritualist movement has swarmed with fraud since 1847, and spiritualist or occult literature (Shrenck-Notzing, Richet, Lodge, Flammarion, etc.) teems to-day with obvious fraud and faulty control, it would be advisable to wait until at least a few phenomena were established under proper control before taking any serious step.



(Reproduced by permission of A. R. Gibson.)

Spirit photograph of Harold, the son of Mr. and Mrs. A. R. Gibson, taken at Crewe by the mediums, Mr. Hope and Mrs. Buxton, under test conditions, August 6, 1919. It is quite satisfactory, being a professional and trade photograph. A double interest attaches to this photograph, as it is the first and only photograph of this family group of the Gibsons. It was taken eighteen months after their son died.

PART II

SCIENCE

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THE NEW METAPSYCHICS.

DR. GUSTAVE GELEY, President of the International
Metapsychic Institute, Paris.

B. PSYCHICS—

THE CASE FOR FREE MIND.

SIR WILLIAM BARRETT, F.R.S.

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THE ARGUMENTUM BACILLI.

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THE ARGUMENT FROM NECROMANCY.

SIR ARTHUR CONAN DOYLE, M.D.

SURVIVAL: THE *A PRIORI* AND *A POSTERIORI*
ARGUMENTS.

HARRY CAMPBELL, M.D., B.S., M.R.C.S., F.R.C.P.,
Physician to the Hospital for Nervous Diseases, W.

THE MORAL SANCTION.

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THE PERIL OF SPIRITS.

BERNARD HOLLANDER, M.D.

THE SPIRITIST EPIDEMIC.

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A. METAPSYCHICS

B. PSYCHICS

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THE NEW METAPSYCHICS

DR. GUSTAVE GELEY

If you will kindly refer to the books I have already published, I think you will find answers to the questions which you are good enough to ask me. I hardly consider it worth while to re-express myself on questions on which my sentiments have never varied. A translation of my recent work which refers to some of my experiences is about to appear in England; and it is a great honour, and at the same time a great satisfaction to me that my ideas are thus to be circulated in a country which has done so much for the advance of the psychic sciences and which possesses so many eminent men engaged in these sciences.

My opinion as regards the actual movement towards metapsychism does not differ from that which so many thinkers have lately expressed in conferences, books and articles in the Press. I believe that this movement conforms to the tendencies and even the needs of humanity to-day; that in consequence, far from declining, it tends to develop and affirm itself.

It does and must henceforth rest exclusively on demonstrated scientific facts. There is its strength and that which distinguishes it from ancient conceptions. But if by "induction" (Question 2) is meant rapid synthesis and concentration on acquired facts in a total view that explains the finality as well as the sum of man, then one can say equally that metapsychics is "inductive."

I enclose a summary of the book which Messrs. Collins are publishing. It will serve to show your readers my present attitude towards the scientific idealism of the new metapsychics.

By the return of the most just as well as the most unexpected things, to-day materialism finds itself opposed

by the very scientific weapon which it has so long employed. For more than half a century it has appeared as the conclusion alike of studies relative to the natural sciences and the physiological and psychological constitution of the individual.

The evolutionist theories led to a narrow and limited systematization: classical biology assimilating vital processes with mere chemical reactions; contemporary psychology denying the central unity of the self, seemed to agree to refuse idealism a positive foundation. The universe was only an aggregate of atoms; the individual was only a complex of cells; the soul was only the sum of the consciousness of the neurones. To crown the edifice, pessimistic philosophy had been brilliantly carved by metapsychicians of genius.

Of all this construction what remains to-day? My book *De l'Inconscient au Conscient* is designed to answer. It studies in the first place the classical naturalistic theories of evolution. A very strong argument based entirely on facts presents a double conclusion:

1. Evolution may be considered as demonstrated.

2. The assumed factors of evolution, the Darwinian selection or the Lamarkian adaptation, are not essential factors, but simply accessories. They are incapable by themselves of explaining the origin even of the species or of the instincts; the facts of mutation, that is to say the sudden jumps brought to light by de Vries and recent researches; the fixity of the essential characters of the species; and above all the primordial vital force already liberated by M. Bergson, and thanks to which much can issue from the little. Naturalism will not be able to escape from the research into the first cause, which it sought to avoid.

Passing to physiology, the book reveals in a strong criticism the commonplace origin of the classical conceptions of the individual. The classical conceptions simply amount to an insignificant verbalism. With them all is mystery; the construction of the organism; the specific form; its preservation; its repair. The microscopic examination of the insect in its chrysalis form

proves with absolute evidence the absurdity of the classical teaching on the complex cellular being. In the last metamorphosis of the insect, in effect, takes place a veritable and total dematerialization of its body, reduced to the condition of an amorphous mass; then a new structure produces itself without apparent filiation with the destroyed organism.

To me all these facts can only interpret themselves by the action in the individual of a superior force, central head director, conditioning the cellular complex. This force, ignored by so-called classical physiology, manifests itself still more evidently in the supernormal phenomena, to which an important chapter is devoted.

This chapter describes above all the facts of materialization which I have specially studied in my own laboratory. These facts prove that the organic complex, the body, instead of being the whole of the individual, is but a product of that which is essential in the individual, a psychic force which conditions everything, which is everything. An examination of the psychological individual leads to an identical conception.

Psycho-physiological parallelism, the keystone of materialism, is only an illusion based on an incomplete analysis of the facts. The most important part of the mental personality totally escapes it. This part is constituted by the subconscious, which forms the very foundations of the being; enshrines all the essential characteristics, the inner faculties; is the source of inspiration, of genius, of the intuition, of the cryptopsyché and of cryptomnesia.

Everything passes, in a word, as if the essential psychic force of the being was a psychic force in great part subconscious, independent of the functioning of the organism, and in consequence pre-existing and surviving it.

Now, the personal consciousness, the memory of Self, is an integral part of this essential psychic force. There is no gulf between the unconscious and the conscious, but continual interpenetration. Evolution is nothing else than the passing of the essential psychic force

from the primitive unconscious to the conscious. This passage and its distinctive rhythm conditions the universal evolution and the individual evolution. They give to them a character clearly and evidently idealistic and optimistic. It is quite impossible to summarize in a brief space the mass of proof which I bring forward in support of my thesis, nor the many conclusions which I reach. But I think I may say that my book will be found to contain a very powerful case against the contemporary official university psycho-physiology.

As to the fourth question, of organization. The international Institute which I have the honour to direct aims to control and co-ordinate by scientifically undertaken and pursued inquiries the facts of metapsychism. Perhaps, therefore, I shall have at my disposal, one of these days, more means to reply to the gravely important question of survival.

The following is an extract from the programme of the Institut Métapsychique :

"The metapsychical phenomena claim more and more the intense attention of all thoughtful persons. . . . The necessity of a central organization for the study of these phenomena has arisen. . . . This organization, so long desired, is to-day an accomplished fact. The Institut Métapsychique International, founded by the generous initiation of M. Jean Meyer, is designed to bring together thinkers from every part of the world who are interested in our studies. It is duly constituted, its resources are assured, and it is admitted to be of public service. . . . We make our appeal to the idealists of all countries and all beliefs; to the man of science and to the thinker; to those who have meditated on the problems of destiny; to all those who mourn the loss of kindred killed in the Great War. . . . We believe that the restoration of the human race will not be complete unless accompanied by the renaissance of idealism. . . . But at the same time we recognize that idealism must affirm itself with and by the aid of science."

THE CASE FOR FREE MIND

SIR WILLIAM BARRETT

My views on the subject of your questionnaire are contained in my book *On the Threshold of the Unseen* and other published writings, from which the following replies are taken.

1. A more tolerant attitude towards psychical phenomena has been springing up for many years past. During the greater part of the last century and that which preceded it, the learned world as a whole treated with scorn and contempt all those obscure psychical phenomena which lie between the territory already conquered by science and the dark realms of ignorance and superstition. Many causes have in recent years contributed to lessen this aversion, which is not only passing away but giving place to an earnest desire to know what trustworthy evidence exists on behalf of supernormal (often, but erroneously, called supernatural) phenomena.

But this attitude is not general as yet. Although many scientific men in the past and present generation, both in England and abroad, have testified to the genuineness and importance of these phenomena, official science still stands aloof. This, no doubt, is largely due to the essential difference between physical and psychical phenomena, a difference by no means clearly recognized and which can never be broken down. The main object of physical science is to measure and forecast, and from its phenomena free will must be eliminated. Psychical states, on the contrary, can neither be measured nor forecast, and from these the disturbing influence of life and will can neither be eliminated nor foreseen.

Thus the association of ideas and methods of investigation in physical research are widely different from those

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in psychical research. Accordingly, minds working in the former line of thought become more or less impervious to facts belonging to the other line of thought, however well attested those facts may be. The new association of ideas is foreign and uncongenial and has apparently no harmonious relation to accepted scientific truths. But it is reasonable to believe that the general acceptance of these phenomena by science is only a matter of time.

2. As to whether the present widespread interest in spiritualism is a "new religion," I have repeatedly said that Spiritualism is not religion nor a "new revelation," though it may be, and often is, an aid to faith: in fact, Myers has well expressed it as the preamble to all religions. The true theme of religion is not the *future* life but the *higher* life. The intimacy and immediacy of the union between the soul and God, the Infinite manifesting itself in and through the finite, is the fundamental idea not only of religious mystics, but of the New Testament and of all great Christian thinkers. The attainment of this profounder consciousness, and therefore of our full personality is the province of religion. . . . This knowledge of God, not of the methods of His working but the consciousness of His presence, is what is meant by religion. From this point of view it is obvious that Spiritualism is not and cannot be a *religion*, which rests essentially upon those higher instincts of the soul we call faith. In this sense, also, Spiritualism cannot even afford to us knowledge of the supernatural, as it is often claimed to do. In its true meaning supernatural knowledge is incommunicable from without; it is the voice of the Spirit to the spirit, or, as Plotinus said, "The flight of the Alone to the alone." Furthermore, as regards the future life, it is in my opinion a mischievous error to infer that spirit communications teach us the necessary and inherent immortality of the soul. They show us, it is true, that life can exist in the unseen, but entrance on a life after death does not necessarily mean immortality, i.e., an endless persistence of being, with enlarged faculties and ennobled lives. In fact, psychical research, though it may strengthen the foundations, cannot take the place of religion, using in

its widest sense that much-abused word. For it deals with the *external*, though it be in an unseen world ; and its chief value lies in the fulfilment of its work, whereby it reveals to us the inadequacy of the external, either here or hereafter, to satisfy the life of the soul. The psychical order is not the spiritual order, but a stepping-stone in the ascent of the soul to its own self-apprehension, its conscious sharing in the eternal divine life.

3. As for the case of the soul's existence apart from the body—as against the argument of the materialists that the soul (or, as they would say, consciousness) ceases with the death of body and brain—this may be inferred from the valuable results of modern psychical research. Moreover, it has come to be admitted by modern science that there is an imponderable ether which pervades all space and unites atom to atom and planet to planet, and serves to transmit many forms of energy. As the molecules of our body may be congeries of electrons based upon some structure of the ether, it is quite possible that matter and energy may have the same mysterious origin. Our senses make us aware only of material forms, but “things in themselves” lie behind these forms. If we smash an electric lamp the light will disappear, but the electricity is not destroyed. Likewise, may not the higher forms of life remain and be imperishable, though their material manifestation in body and brain were to cease ?

There is plenty of reliable testimony in support of psychic phenomena, and many cases might be quoted as trustworthy evidence for survival after death. There are also a number of well-attested cases of visions at the moment of death. This aspect of our subject meets with wider acceptance, and less objection from religious minds, than the evidence direct from sittings with some medium, which many regard as illegitimate.

Here, for instance, is a case of vision of the dying, vouched for by my friend the late Mr. Hensleigh Wedgwood.

Between forty and fifty years ago a young girl, a near connection of his, was dying of consumption. She had

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lain for some days in a prostrate condition, taking no notice of anything, when she opened her eyes and, looking upwards, said slowly, "Susan—and Jane—and Ellen!" as if recognizing the presence of her three sisters, who had previously died of the same disease. Then, after a short pause, "And Edward, too," she continued—naming a brother then supposed to be alive and well in India—as if surprised at seeing him in that company. She said no more, and sank shortly afterwards. In the course of the post, letters came from India announcing the death of Edward from an accident a week or two previous to the death of his sister. This was related by an elder sister who nursed the dying girl and was present at the bedside at the time of the apparent vision. Many authenticated cases are given in the *Proceedings* and *Journal* of the Society for Psychical Research.

A more remarkable case is the following, where the deceased person is not only seen but communicates information to the percipient.

A gentleman of some note shot himself in London in the spring of 1907. There can be little doubt that his mind was unhinged at the time by the receipt that morning of a letter from a lady that blighted all his hopes; before taking his life he scribbled a memorandum leaving an annuity to a young friend, who was his godchild and to whom he was greatly attached. Three days afterwards (on the day of the funeral) he appeared to his godchild, who was being educated in a convent school on the Continent, informing her of the fact of his sudden death, of its manner, and of the cause which had led him to take his life, and asking her to pray for him. The mother, anxious to conceal from her daughter the distressing circumstances of her godfather's death, waited to write until a few days after the funeral, and then only stated that her uncle (as he was called) had died suddenly. Subsequently, upon meeting her daughter on her return from the Continent, the mother was amazed to hear not only of the apparition, but that it communicated to her daughter all the circumstances which she had never intended her daughter to know. Careful inquiry showed

that it was impossible for the information to have reached her daughter through normal means.

4. As to whether the present movement can be organized for the general good, I will only say here that it deserves to be studied as closely and widely as possible by competent persons, who realize the difference between the evidence obtained and the inferences to be drawn from that evidence. Furthermore, all excitable and unbalanced minds need to be warned away from a subject that may cause, and in many cases has caused, serious mental derangement.

Upwards of forty years ago I began the investigation of alleged supernormal phenomena with a perfectly detached mind. The urgent need for a society which should preserve continuity of records of investigation and a high standard of experimental work became apparent, and with the co-operation of one or two friends the Society of Psychical Research was founded early in 1882. In addition, I was able, in 1884, to lay the foundation of a sister society in America. Through these active and critical societies a vast collection of sifted evidence is being accumulated and printed, which will be of immense value for future reference and study. Psychical research is eminently a subject for critical inquiry. It affords, in the opinion of many of us who have given years to its investigation, experimental evidence for survival after death. Conducted in a reverent spirit, spiritualistic inquiry has been in numberless cases a solace to bereaved and stricken hearts, but, as I have said, it is not religion. To know that the dead are still living is not to know Christ. To find comfort in ghosts is not to find the Holy Ghost, the Comforter. In a word, Spiritualism is not spirituality. But it is of value not only in affording evidence that death does not end our life, but to every thoughtful person, as I have already said, it also reveals the inadequacy of the external, either here or hereafter, to satisfy the life of the soul, which is love to God and man.



Unknown face photographed with
Miss F. R. Scatcherd.

C. MENTAL AND MEDICAL

C. MENTAL AND MEDICAL—

THE ARGUMENTUM BACILLI.

SIR BRYAN DONKIN, M.D.

THE ARGUMENT FROM NECROMANCY.

SIR ARTHUR CONAN DOYLE, M.D.

SURVIVAL: THE *A PRIORI* AND *A POSTERIORI* ARGUMENTS.

HARRY CAMPBELL, M.D., B.S., M.R.C.S., F.R.C.P., Physician
to the Hospital for Nervous Diseases, W.

THE MORAL SANCTION.

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THE DANGER TO MENTAL SANITY.

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THE PERIL OF SPIRITS.

BERNARD HOLLANDER, M.D.

THE SPIRITIST EPIDEMIC.

A. T. SCHOFIELD, M.D., Vice-President, Victoria Institute.

THE ARGUMENTUM BACILLI

SIR BRYAN DONKIN, M.D.

THE chief difficulty in attempting to answer the questions you propound is in attempting to understand what you mean by "the present widespread renewal of interest in psychical phenomena," or by "an inquiry into the *truth* of the present revival of Spiritualism." I shall therefore assume that you desire to collect the views of various persons as to whether the alleged facts on which "spiritualistic" or "telepathic" doctrines are based have been duly established, but not as to whether there is or is not such a thing as you denote by the words "the present revival of Spiritualism." All that I know or can gather on the latter question is that now a great many more people talk about what is called "the occult" and frequent the rooms of so-called mediums than evidently was the case a few years ago, and that the apparent cause of this increase of an old curiosity concerning somewhat modified editions of familiar assertions of the occurrence of what may be described as seemingly "miraculous" happenings is, that certain persons who have the public more or less by the ear have lately made such assertions very widely and loudly, with great persistence and with considerable popular success. There is, however, no question of the truth of the adage, *Populus vult decipi*, in any matter which concerns the "occult" or the "unknown" in relation to human life; and it is no cause for wonder that the marvellous stories of Sir Oliver Lodge and Sir Conan Doyle have set a large number of folk all agog about the new "discovery" of the possibility of talking with the dead. My opinion about all this, which I suppose you indicate by the mysterious term "psychical renewal," is that it denotes no process of "passing from

a logical and scientific standpoint " ; for such a standpoint could never have been held or understood by such persons as can swallow whole the unverified dogmas of spiritualists and telepathists, and are possessed strongly with the " Will to believe " any assertion which pleases their fancy. The question of this " psychical renewal," whatever the words may mean, being a " reconciliation between science and faith " is of course meaningless, unless a definite interpretation of what *science* is, and what *faith* is, be first agreed upon and posited. For the average person of ordinary intelligence, " science " demands demonstrative evidence before the acceptance of an alleged truth, while " faith " rests on a mere statement, which is accepted as true either by predilection, habit or compulsion. I suppose this is a fair statement of the antithesis propounded in this question.

As to the third question, this seems to me to have nothing to do with the method of reasoning followed by telepathists and spiritualists alike in their endeavours to substantiate and spread abroad their conclusions. If, after the employment of all possible means of testing the evidence of the alleged spiritual phenomena asserted as proved facts by their modern prophets, the most reasonable hypothesis that could be formed appeared to be the assumption of some power or agency hitherto unknown, that assumption would be logical and scientific, and could properly be held provisionally, until further investigation might throw more light on the inquiry, either by establishing the hypothesis by additional and relevant evidences or by destroying it by the same means.

The question, as it stands, as to the most powerful argument for or against human survival seems to be answered best by the very pregnant words, "*the argumentum bacilli.*" I might add there is much evidence of the harm done in the direction of inducing insanity by spiritualistic inquiries, etc. But it is hard to get at, being most common in the well-to-do classes. I have known several cases.

To the fourth question I deem the best answer to be :

“ So educate the nation as to enable it to judge for itself as to what is evidence and what is proof.” So-called “ psychic ” allegations, being as they are (owing to the always imposed conditions) *outside the pale of ordinary possibilities of investigation*, must continue, as they are, to be nothing but “ words full of sound and fury,” signifying nothing to reasonable people.

THE ARGUMENT FROM NECROMANCY

SIR ARTHUR CONAN DOYLE, M.D.

1. I THINK England is setting fire to the world by restoring fresh and true religion.

2. Religion and science are really the same thing—both of them the knowledge of God and God's works. Religion without science is ignorant faith. Science without religion is to study effects without causes.

3. In my own special case the strongest argument is that I have spoken beyond all doubt after their death with my son, my brother, my wife's nephew and with a friend.

As to the general question, I should say that the absolute agreement of the results and photographs obtained by Schrenk-Notzing in Munich, Madame Buisson in Algiers and Geley in France, working with two separate mediums and yet getting hundreds of photographs exactly similar, is enough to convince any one who examines the evidence. Most of our opponents never dream of investigating the evidence first hand.

4. It is organized and arranged from the other side, and will find its own best course. You cannot constrain or regulate the spirit.

SURVIVAL: THE *A PRIORI* AND *A POSTERIORI* ARGUMENTS

HARRY CAMPBELL, M.D.

1, 2. As to Questions 1 and 2, it appears to me that the situation in regard to Spiritualism remains much the same as it was before the war.

That the war would call forth renewed interest in this subject is only what was to be expected. The public sorely needs guidance in this matter. The average person is wholly incapable of forming a correct judgment upon it: he naturally believes what he wants to believe.

3. The arguments for and against human survival fall under two heads: (a) *a priori* and (b) *a posteriori*.

(a) I know of no *a priori* arguments in favour of survival.

There is abundant evidence that brain and mind are indissolubly associated, and we seem driven to the conclusion that dissolution of the one implies dissolution of the other. I can find no evidence in favour of the conclusion that the brain is the mere material instrument by which a spirit, capable of existing independently of it, can be brought into relation with the material world.

In my view, brain and mind are the objective and subjective aspects of one and the same thing. Consider such facts as the following:

We have no knowledge of mind apart from brain.

The brain passes through a cycle of development and decay, and this is paralleled by a corresponding development and decay of the mental personality. Why, it may well be asked, should decay of the instrument lead to decay of the spirit, if this is an independent entity, capable of existence after dissolution of the brain?

Survival: *A Priori* and *A Posteriori* Arguments

Disease of the brain impairs the mind ; arrest of the cerebral circulation causes unconsciousness ; the mind can be affected in a thousand different ways by the circulation through the brain of chemical agents, such as morphine and alcohol.

Why should disease of the brain, arrest of the cerebral circulation, and why should certain drugs, affect injuriously a spirit which can exist independently ?

Another line of a *priori* argument may be advanced. If the mental personality, or spirit, survives the dissolution of the body in the case of man, are we not logically compelled to postulate a similar survival for all consciously endowed creatures, for are not the laws of life and mind the same for them all ?

Consider the absurd position into which we are landed on the assumption that man is the sole being endowed with survival after dissolution of the body. It is clear that this marvellous endowment of post-mortem survival could not have evolved gradually. Either the spirit survives death of the body or it does not. Therefore, if man is the sole being who survives in spirit after death of the body, the gift of immortality (which presumably spiritual survival implies) must suddenly have been imposed upon him in his evolutionary progress from ape to man : mortal parents must have given birth to immortal children, who thus would be doomed to forgo the felicity of meeting their parents in an after-world. Consider this gap between mortality and immortality, between existence for a brief span and existence for ever ! The mind reels at the bare contemplation of it.

Exactly the same difficulty meets us in the case of the developing individual. At what particular period in the life-history of the individual human is immortality conferred ? To be consistent we should have to fix it as far back as the moment of conception, and it is needless to insist upon the absurdities which such an assumption implies.

Nor, on the same principle, can we deny immortality to the imbecile and the criminal lunatic.

The definite proof of the existence of departed spirits

capable of revealing themselves to living humans would constitute a discovery beside which all other discoveries of man would pale, affording as it would unmistakable evidence of the survival of the personality after the disruption of the body. Seeing, then, what tremendous issues are involved in the problem of Spiritualism, it is difficult to believe that if departed spirits, capable of revealing themselves to us, do actually hover about this planet of ours, the fact would not long since have been established beyond all cavil.

(b) These are some of the *a priori* arguments against survival. Suggestive as they are, they yet fall short of logical proof. It is proverbially difficult to prove a negative.

But while it may not be possible to disprove survival, it might be possible to prove it. not, indeed, *a priori*, but *a posteriori*, i.e., by concrete evidence. If it could be shown that departed spirits do actually commune with living humans, clearly the proof of survival would be conclusive.

So overwhelming do the arguments against survival appear to me, and so unsatisfactory do I find the *a posteriori* evidence hitherto advanced in favour of survival, that I must confess to remaining a sceptic in regard to this question. Yet I am open to correction. If, for instance, Shakespeare were to appear to me and furnish me with information which should lead to the discovery of, say, the manuscript of "Hamlet," I should regard the evidence of his survival as conclusive.

4. They only are competent to investigate reputed spiritualistic phenomena who are specially equipped for the purpose by temperament and training. Such need to be endowed with good perceptive powers, with abundance of common sense, and to be wholly free from emotional bias.

The danger of emotional bias is especially great in an investigation of this kind. We do not sufficiently realize how largely feeling bulks in belief. Not only is belief itself a state of feeling—we say we *feel* convinced—but our beliefs are apt to be dominated by our feelings. We

are all too apt to believe what we want to believe. The spiritualist, intellectual and otherwise, is so burningly anxious to believe, that in investigating supposed spiritualistic phenomena his reason is not permitted to have free, unhampered sway.

In dealing with the dry facts of physical and chemical science, there is little opportunity for intellectual bamboozlement. The investigator is conscious that he is confronted by problems which are only capable of solution by close observation and reasoning; he is continually finding himself up against hard, unmistakable facts, and if he arrives at conclusions at variance with them, the untenability of his position sooner or later becomes obvious.

But when the problem to be investigated is no mere physical one, but involves so grave and stupendous an issue as the existence of a life hereafter, the opportunities for self-deception in the case of men of intense feeling are dangerously great.

Some believers in Spiritualism have combined exceptional intellectual powers with a rich emotional endowment, a combination before which I bow in humble admiration, recognizing as I do that true greatness of mind implies something more than the capacity for mechanical thinking. Nevertheless, for all their intellectual wealth I venture to think that these great men have unconsciously been led astray by the very richness and intensity of their emotional endowment.

I should like to see a committee of carefully chosen members appointed to investigate the subject of Spiritualism, so that the world at large might learn the truth regarding it.

If departed spirits capable of communing with living humans do actually exist, there ought to be no difficulty in demonstrating the fact beyond all possibility of dispute.

THE MORAL SANCTION

WILFRED T. GRENFELL, M.D.

1. THE interest is far deeper and more general than I have ever known it—more, I think, than a mere post-war effect.

2. This question seems inept. To me the terms are not in antithesis, i.e. logical *v.* spiritual. I feel it does point from a material to a spiritual conception of life.

3. *For.*—Every human need has a corresponding reality, and an instinct so universal and persistent in us must point to some form of truth.

Against.—The lack of so-called positive proof—which after all only means the evidence of five physical senses.

4. It should be handled with open mind, with great caution and rock-bottom common sense. As questions from the audience bring down a preacher from the clouds, almost brutal efforts should be made to bring it down to the practical issues of everyday life—with reminders of James's statements that emotions that find no issue in action are deleterious to the moral life; and of Christ's statements that if we want the "light of life" we must *follow* Him, not comprehend Him—that if we want to win men to the character that makes permanent peace possible we must *follow* Him; that the object of religion is not insurance tickets, but chivalrous adventures for God.

THE DANGER TO MENTAL SANITY

W. H. STODDART, M.D.

THE present outburst of Spiritualism is very easily explained on psychological grounds. Three-quarters of a million of the flower of our manhood have been killed in the war, and the succeeding influenza epidemic made a considerable addition to the loss. These youths all had parents, wives and lovers who wish to hear their voices again. Most of these bereft ones can gratify this wish in dreams, others have to gratify it in waking hours, and they do so. The mind is quite capable of this. So-called spiritualistic phenomena are nothing more than waking dreams; the sufferers live their dreams instead of dreaming them.

In some cases the "spiritualistic" hallucinations so dominate the whole mental life that the condition amounts to insanity; and I can confirm Sir Bryan Donkin's statement that spiritualistic inquiries tend to induce insanity. There is, however, another way of viewing the relationship, viz. that these people who long to dabble in the mystic, occult, etc., are already of neurotic temperament and therefore predisposed to insanity.

THE INSANE AND SPIRITUALISM

T. CLAYE SHAW, M.D., F.R.C.P.

As was to be expected, the war set up a great deal of emotional excitement, especially among the women of this country who had lost relatives. It was natural that among these overwrought people there would be many who would use all means in their power to obtain information of their missing friends, and, inasmuch as the spiritualistic experts professed to be able to procure communication with the spirits of the departed, there ensued a run on the cult of it through the means of "mediums," and it is to be feared that many people were entrapped by quacks and other unscrupulous persons who must have prospered materially by the process. That those who resorted to these means of getting information were reinforced in their speculations by certain scientific and literary men, who wrote books and publicly corresponded in the newspapers, was only to be expected, and it gave a colourable reason for the exercise.

The instinct of curiosity, which is an innate and fundamental spur to scientific research and advancement, revels in all that is obscure and mysterious; therefore, as nothing is so obscure as questions relating to psychic phenomena and the future state, it was inevitable that the possible condition of the *anima* apart from its corporeal partner should be a domain of intense interest and speculation. That up to the present scarcely any result (if, indeed, any) that will bear scientific examination has been obtained is no bar, but, on the contrary, an additional incentive to persevere, because the enthusiasts say that all that is now positive in science had small, almost imperceptible, beginnings, and therefore some time must elapse before even a stable platform can be made

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on which a credible and scientific superstructure can be erected. Well! So far as I can see, ages have already passed in the quest, and we are now no nearer to the stable platform than we were. Of hypotheses and statements, yes; but we are not yet in a position to say, "Here is a standpoint from which it can be proved that an unseen world exists with attendant phenomena of its own."

The spiritualists very probably will say, "We do not want science as generally understood, we do not want laws—there may be neither the one nor the other in the domain we are prospecting; but there are facts with which for the present we are content, and we await developments." If they take this line, it is difficult to see how they can lay claim to convincing results.

One of the main objects of this symposium is to consider the relation between the study of the mystic cult and the setting up a form of insanity in those who attend séances and give themselves up to the subject; in other words, does insanity result from the practice of crystal-gazing, of attending séances, from telepathic suggestions, etc.? In my opinion it does not. I see no reason why the study and practice of Spiritualism should unhinge the mind when carried on in moderation, any more than does the study of mathematics or of political economy, or of abstract work in general.

From time immemorial the study of witchcraft and occultism has occupied public attention, and the results to the continuance of mental integrity have not been disastrous. If the subject is not to be studied it will not make any advance—very possibly, if it is studied, there will be no progress—and the only harm that it can do will be disappointment and the non-realization of great expectations. In one shape or another the worship of the occult has gone on for hundreds of years, and what has been the result? Nothing; we are no nearer now than we were in the times of the oracles to accurate knowledge of the spiritual world; we do not even know what a spirit is, nor how it can communicate with the visible and tangible material. No doubt there are many insane people who attend séances, believe in telepathy and

spend much time (and money) in the cultivation of mediumistic jargon and tricks ; but these people have not been made insane by the cult of spiritualism : they were insane before they began. Few people have any notion of the number of actually insane persons going about, unmolested, free to carry out their vagaries, in the towns and cities of this country. I, personally, know a good number, and the wonder is that they escape incarceration in an asylum. That they are able to go about in the way they do is due to several causes ; very often it is no one's business to see about them, in other cases their friends refuse to have them certified because of the supposed " stigma " on the family, though if anything criminal occurs, such as murder, suicide or theft, they hasten to hide the misdemeanour under the ægis of the lunacy laws ; anyhow, the fact remains that numbers of insane persons manage to evade the lunacy laws and are able to go about and rear families. No wonder, then, that there are so many neurotic people about, and if they attend séances it is probably a bad thing for them, just as it would be for them to attend a realistic melodrama at a theatre or an emotional cinema full of startling incidents ; but that should not be a reason for forbidding the cult of Spiritualism, any more than it is for closing theatres. The fault lies in our allowing unstable people facilities for developing their condition of mono-ideism, a state of mental reduction of which they have already more than enough. On the other hand, many who attend spiritualistic meetings obtain a positive amount of comfort and gratification from what they are told. As a rule they are only propped up with agreeable tales, for the séances are profitable to the promoters, and it would be poor policy to give bad accounts from the spheres or completely satisfactory ones which would stop further attendances. No, they must be tempted to continue their quest for further illumination, and if the operators are not successful, these dupes of unfulfilled expectations are still excellent advertisers and bring grist to the mill.

The Government permits quackery to continue in the realm of patent medicines and in unlicensed doctoring,

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it allows betting on innumerable race-grounds and does not interfere with gambling-tables in private houses. Why should it be asked to interfere specially with Spiritualism? The one is not worse than the other, and is not more likely to cause mental disturbance. What is there in studying spiritualistic manifestations that is so dangerous to mental integrity? It is said that it is too emotional, but so is racing, so is Stock Exchange speculation, so are almost all things in which people are interested. Even ennui itself is a dangerous emotional apathy, and it is surely much better to be interested in something than to lead a vacuous life, rendered tedious and uninteresting by the absence of stimulus to mental occupation.

The curious thing is that, with few exceptions, those who do attend psychic circles, who follow up crystal-gazing, mesmerism and clairvoyance, and are spiritualistic enthusiasts in all its branches have no training in psychology, more especially in physiological psychology, in logic nor in moral philosophy. They have never studied the laws of thought, they do not know the difference between an induction and a deduction, they could not mention even the names of those who are authorities on the only possible platforms from which these subjects can be approached. They talk of the spiritual in terms of the material. We are told on authority that angels are spirits, but these enthusiasts idealize them as in the human shape with white robes and wings, and all their terminology and nomenclature is in material phraseology. We are told that spirits have neither eyes, ears nor speech, yet the spiritists address them in native English and profess to receive answers without having the least grounds for supposing that they have been understood or even recognized. In truth, no one has any conception of the nature of the spiritual world. It may be in its nature entirely different from what is imagined, and the key of the mystery has never, as yet, been obtained; as far as we know we may have approached the study of the subject in the wrong way and be groping for heights which may in reality be depths.

The extreme of absurdity is probably reached by a prominent German philosopher who describes God as a "gaseous vertebrate." How infinitely grander is the avowed confession of ignorance by St. Paul when he says : " Eye hath not seen nor ear heard, neither hath it entered the heart of man to conceive the glory which shall be revealed hereafter."

But because we are waiting on the threshold of the entrance to the study of psychic phenomena—not knowing even that we are knocking at the right door—it seems irrelevant to try to stop inquirers because the study of the subject is supposed to lead to insanity. After all, much of the study of religion is nothing but Spiritualism, and one form of the study of it is the teaching of the Church of this country, a cult which has occupied some of the highest trained minds which education has produced. And to what effect ? Has the study of religion helped us forward in the knowledge of spiritualistic phenomena ? No. But that is no reason why a Government which authorizes an Established Church should be asked to forbid the private cult of "spiritualistic" phenomena, whilst it openly supports spiritual worship as supplying a public need. The question is absurd : if Spiritualism can be unravelled by physical methods, by all means let them be tried. We never know what may become common knowledge in the future. If any one had been told thirty years ago that diphtheria and tetanus could be cured by the injection of anti-toxin from the blood of animals specially prepared, he would have been held to be a mad dreamer, just as would be he who said that the time would come when we should be able to fly in the air and destroy with bombs cities thousands of miles away ! So let us go on trying to advance knowledge in all directions : there can be no danger in it—our danger lies in ignorance ; and if, by any means, we ever do arrive at a comprehension of the spiritual world, there is no doubt we shall be relieved and advantaged by it.

As far as we do know anything definite on this subject, we derive it from the teachings and sayings of Christ, Who combined in Himself the corporeal and spiritual

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bodies, Who told us that a spirit had neither hands nor feet, Who said that He came not to send peace but a sword—and here are we in the twentieth century justifying all that He said ! We have failed to discover any bodily or tangible properties of spirits, and we are afraid to abolish the Sultanate of Turkey because of the religious (spiritual) feelings of the Arabs and Indians, which, if offended, would lead to war !

The question is raised as to what is the most powerful argument for or against human survival. In the absence of direct evidence there cannot be said to be any real argument. There are hypotheses, but these are not arguments. The question is a very old one ; it was debated by Socrates and Plato more than 400 years before Christ, but nothing positive or definite resulted. Then came Christ, Who distinctly said that there was a future life, and after Him came St. Paul, who talked of “ this body putting on immortality ” as an absolute fact.

Our present position is that there is a living body which is a compound of matter which certainly perishes, and of something else which we call spirit, or soul or life, of which we know nothing. The bodily part of this compound we can investigate ; we know its chemical composition and its minute arrangement of structure, but of its actual composition we are still in doubt or ignorance. The latest theory of “ matter ” is that it consists of electrical ions which are in a dynamic state of whorling revolution at an exceedingly rapid rate. This may be true, but it is incomprehensible and does not seem to help us. Of the other combined element, the mind or spirit, we can only conjecture and take it on faith. We know that there is a movement of air which we call wind, but we only know that there is such a thing by its effects, and in the same way we note bodily action which we ascribe to the influence of mind or spirit, but there are no means of demonstrating that when the body dies the spirit survives, nor, indeed, that it ever existed.

There is a consensus of opinion of the certainty of a future life, but it rests on what we feel and on what we are told, not on what we know. Most people see God

in the Universe without thinking it necessary to go to heaven to see Him, just as they think it not necessary to go to hell to see the devil. And it is a happy thought that the Spirit of Good and the Spirit of Evil are round about us everywhere, though we cannot prove it. It helps to make us careful of our conduct and wishful to act in obedience to what we feel to be the desire of the former and to frustrate the designs of the latter.

If the followers of Spiritualism say that what they desire is converse with the souls of those who are in an intermediate state, not in the full development of the final Hereafter, the reply is that they are begging the question, they have no authority for saying that there is an "intermediate state," they have not proved it nor have they had any revelation of the nature of it.

Whilst acknowledging that our ignorance of the spiritual existence does not go further than saying that we cannot at présent do more than surmise, we are ready to own that we are prepared to accept any facts that can be demonstrated to be consistent with the laws of reason and can be shown at will and, if necessary, repeated.

I have entered more fully into this interesting subject in my book *Ex Cathedrâ*, published by Adlard, and in the Harveian Lecture delivered in 1912 and published in full in the *Medical Press* of August 21 and 28, 1912. I have seen no necessity since then to change the opinions expressed in these writings.

THE PERIL OF SPIRITS

BERNARD HOLLANDER, M.D.

THERE is undoubtedly a new wave of interest in psychical phenomena in Europe. Partly this is the result of war conditions; partly it is due to the diminished faith in orthodox religion. The loss of so many young and promising lives has affected an enormous number of families. Their religion apparently gives them insufficient consolation. The orthodox heaven is not satisfying to them. They hear of people who profess to be able to put them in communication with the departed. They wonder at first whether this is possible; then they go to test for themselves. Having got into the atmosphere of ready-believers, scepticism vanishes; they become convinced, and many of them find actual consolation in the supposed messages from beyond. If they remained sceptical, the messages transmitted would not be regarded as genuine, or at least as very trivial; but so deep is the affection for the lost ones that even a single word, or a mere rap at the table, is a welcome sign and interpreted in harmony with their prevailing feeling. Once impressed with the truth of these messages, they neglect no opportunity to call up spirits; and soon, in a large number of cases, the whole mental life gets dominated by occult ideas. No harm may come to well-balanced minds from the regular attendance at meetings for the production of these manifestations. Some may be even kept from allurements of a different and demoralizing nature. But there are others, mentally weak by nature or burdened with hereditary tendency to a neurosis or psychosis, unbalanced in their sentiments or emotions, or of a disposition inclining already to excess of credulity; and these may easily overstep the border-line which separates sanity from insanity.

For nearly a century science, i.e., material science, has reigned triumphant. It has led to a great increase in the freedom, comfort and prosperity of all sections of society, until the war has changed all that for many people, through no fault of their own. They reflect and become aware that while technical science has made tremendous strides for the good of humanity, it has also led to the result that more innocent beings can be destroyed now in one day than could be in a year in the campaigns of the past. They become aware also that, notwithstanding the fact that science has brought the solution of many mysterious problems of nature, a hundred years of experiments in physiological laboratories has brought us not much nearer to the understanding of the fundamental problems of life and mind. Surgeons tell us that large portions of the brain may be destroyed in a man without producing any mental change, thus confirming indirectly the old view of mind being a purely spiritual entity. But if mind be spirit, it does not cease to exist with the decay of the body, a view confirmed by our religious teaching.

People, however, are not satisfied with the religious doctrines which were instilled into them in their youth. A spiritual heaven, as orthodox religion pictures it, does not satisfy them. That the spirit alone should ascend to heaven does not appeal to them. They know there can be little if any individuality left without an environment similar to that on earth to react to. Few people, if removed from their daily surroundings and occupation, would have any individuality left. So they boldly transfer the whole of the earthly existence to the other world and create a material heaven, with all the pleasures, and even with some of the hardships and vices, of the present life. If we are to accept the revelations of some of the most representative spiritualists, the life and work followed here will be continued hereafter. Everything is practically the same as on earth.

Now, assuming the nature of man to be spiritual, one cannot help being horrified by the thought that life hereafter should be the same as that of ordinary physical existence. One might have hoped, apart from any

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particular creed, that there would be a gradual refinement of human nature in harmony with the loftier sphere and the nearness to the Almighty. But, granting the messages from spirits to be real, there is no sign of elevation of character, there is nothing lofty or holy in their communications; indeed, there is not one message of importance to us, not one which would throw light on any of the great problems which affect humanity so deeply, not one which would betray any greater nearness to God. If spirits have nothing to tell us that is of any comfort or enlightenment to us, except that they are perfectly happy in the other world, of what use are these uncanny proceedings?

If there are spirits, and if they love those they have left behind, if there is any love for humanity in heaven, if there is any truth in God having revealed Himself to our ancestors long ago, heavenly manifestations, without any proceeding of ours, are still possible, and we should content ourselves with them. There should be no necessity for the services of unholy mediums and their commonplace interpretations.

In my opinion, persons who profess to be able to act as mediums between the dead and the living are persons, assuming them to be honest, who can put themselves in a sort of hypnotic trance, which enables them to be impressed by the thoughts and wishes of their clients the same as the hypnotized subjects are impressed by the thoughts and wishes of those who operate on them. The hypnotized subject will interpret these thoughts and carry out these wishes in strict accordance with his own personality and education; and so does the medium. Only the hypnotic operator and lookers-on generally preserve their ordinary mentality; whereas it would seem that those who have faith in the medium and are confirmed spiritualists become impregnated with the prevailing thought, become themselves hypnotized, so to say, and have visions which they take for realities, just as the insane have hallucinations which appear real to them; and the hypnotized subject sees persons and objects where there are none. He may, for example, shake hands with a person

non-existent, and sit down in an arm-chair that is purely illusory, and appear comfortable in it, at least for a time, and that with his eyes open and while apparently perfectly awake.

So long as we can explain phenomena by familiar experiences it would be a mistake to regard them as supernormal or occult. It is a peculiar fact that the messages supposed to come from spirits are generally in harmony with the thoughts of those who have come to receive them; and judging by the observations of those familiar with the ravings and hallucinations of the insane and the manifestations of hypnosis, the natural explanation would be that the medium receives some impressions from the visitor's brain, which he or she endeavours to interpret as best she can; and the very fact that the message is in such harmony with what the visitor expects still further increases that person's credulity and conviction of the reality of spiritualistic phenomena.

But the practice is a dangerous one. Persons become intoxicated with spirits of that nature as others do with spirits of another kind. And similarly, as not all persons who take alcohol get drunk, so not all spiritualists show the effects of their indulgences. Again, just as elderly persons who began to take alcohol late in life tolerate it better than young people, so persons addicted to Spiritualism in middle or old age may be able to preserve their mental balance. But that is no proof against the harmful nature of these practices, and, as a mental specialist, I confess that I have seen victims of both, and that the one addicted to material spirits is the easier to treat.

THE SPIRITIST EPIDEMIC

A. T. SCHOFIELD, M.D.

THE present epidemic represents to me the crest of the wave of reaction against the pronounced materialism of a generation ago, when Huxley was in his prime. The pendulum has now swung in the opposite direction: the material is nowhere, the spiritual everywhere. It is, I think, however, sufficiently obvious that the present outlook on the other world cannot be called either scientific or beneficial to humanity.

It is true that the recognition of the reality and importance of the unseen in itself is a distinct advance for sceptics, agnostics and materialists, as in Sir A. Conan Doyle's own case; but it must not be looked on as a new discovery, when it has been known to Christians for 2,000 years. Any benefit derived therefrom is more than neutralized by the very doubtful surroundings and character of the supposed revelation (I say "supposed" because it has been known so long). If, however, it must be coupled with the dangers, horrors and frauds that so often in modern Spiritism accompany the knowledge of the unseen, we are almost as well without it, at any rate from such a source.

As a scientific proposition the Society for Psychical Research has sought with portentous gravity to investigate Spiritism on approved lines. But now they have been superseded, and all scientific barriers have been overstepped by the dogmas of the *enfant terrible* of the movement. This apostle of his new revelation, with a wonderful assurance, receives an inspiration, manufactures a religion, equips it with dogmas (derived, it is true, largely from Swedenborg and Theosophy), and establishes it with signs and wonders, with a celerity that takes one's breath away. *L'audace, toujours l'audace!*

There can be no doubt the epidemic will eventually subside, but before it does, the vast mischief of a spiritual tidal wave of very doubtful origin will be most disastrously done, and thousands of unstable souls will be wrecked in spirit, if not in mind and body as well.

Let it be well noted, I speak of Spiritism as a religion for the many, not as a scientific study for the few qualified to investigate it.

It is spoken of, indeed, as a reconciliation of science and faith.

A reconciliation of science and faith is, of course, somewhat of a misnomer. A little clear thinking shows that, inasmuch as the two move on wholly different planes, they cannot but really be antagonistic. Dogmas, which are all abhorrent to the former, are essential to the latter.

Nevertheless, it is not a little remarkable that science in the ultimate analysis of all things is reaching an underlying universal causative of Supreme Force—which is, indeed, none other than the One known to Christianity as God. Spiritism, however, plays no part in this on either side. While it is possible to consider it as a science, to class it as a religion is an insult to the faith of Christ, the religion of England.

Moreover, Spiritism has given no proof, *as yet acknowledged by science*, however satisfactory to the individual, of communication with the dead. This was publicly stated in 1910 by the President of the Society for Psychical Research in the test case of F. W. H. Myers, who, when alive, determined to establish such communication when he died in 1900. What passes as such, so far, appears to be either imaginary or fraudulent, in the former case being the subjective product of the unconscious mind, of telepathy, of cryptomnesia, or memory ordinarily dormant, or in rare cases the objective product of non-human spirits. In spite of the claim of Spiritism, however, the most powerful argument for human survival is not found in its doubtful experiments, but in the positive and authoritative statements of Holy Writ, established by the Resurrection of Christ Himself, the Perfection and the Head of all humanity.

The Spiritist Epidemic

The best course to pursue now with regard to Spiritism is to ignore and refuse it absolutely *as a religion*, to issue the strongest warning against its dangers to the public, and to relegate it entirely to the hands of scientists, to quietly pursue their investigations while fully alive to its dangers.

D. PSYCHO-ANALYSIS

E. GENERAL PROBLEMS

D. PSYCHO-ANALYSIS

PSYCHO-ANALYSIS AND SURVIVAL.

KENNETH RICHMOND.

E. GENERAL PROBLEMS

THE CONTINUITY OF DEATH.

JOHN ZORN, of the Stock Exchange.

PSYCHO-ANALYSIS AND SURVIVAL

KENNETH RICHMOND

AT the Editor's suggestion, I am not putting forward an opinion on the specific questions that are the main subject of the symposium, but contributing a note on the possible and presumable function of the unconscious mind as the originator of evidence purporting to prove survival.

Undoubtedly we must beware of this function. Dr. Jung has carefully observed and described a case (*Analytical Psychology*, chap. i.) in which no evidential material is recorded, and all the communications described can readily be referred to the unconscious desires of the "medium"—who is, it appears, a medium for nothing more than her own repressed wishes and tendencies. I think we must infer, from this and many other instances of unconscious fraud, that the unconscious is fully capable of presenting as realities things which are not real to conscious and logical judgment. Even in the case of sensitives who give much verifiable evidence, we must be prepared to sift out a proportion of unconscious fantasy.

I have been able to investigate both the dream-life and the trance phenomena of three sensitives who have given evidence of survival that cannot be dismissed with scientific assurance upon any alternative hypothesis. One interesting feature is that the dreams of these people differ very little from the common run. They do not dream of communion with the departed, as one might expect: they dream, like other folks, about their own personal problems, symbolically expressed. Whatever pressure of unconscious survival-fantasy there may be in them, it does not come out in the world of their dreams.

Their trance utterances, I find, are sharply distinguished from their dream material. The chief distinction seems to be that the trance personality is making a consistent but a difficult effort towards direct and logical expression, while the dream personality takes the easier path of indirect, symbolic, alogical expression. And it is not only in their method of expression that the personalities differ. The content expressed is different. The dream material, as I have indicated, expresses the personal problems of the individual. The trance material seems to express, almost exclusively, an impersonal outlook, with occasional definite evidence that a personality other than that of the individual is responsible for the material that is given.

In Dr. Jung's case, it seems that the dream and the trance personalities (if I may thus roughly differentiate them) are more or less fused. I have not yet had the opportunity to psycho-analyse a case of this type. In the cases that I have analysed, cases that present evidential material, it appears that the dreams chiefly pursue their most usual function of giving vent to repressed personal difficulties, while the trance phenomena pursue the function of expressing the subject's more impersonal aspirations, including an aspiration to serve as medium for "the other side."

The whole question of "the other side," I think, must be subjected to the critical test of the *impersonal* powers of the unconscious—a test that has not yet been planned or carried out. I have little doubt that a higher stratum of the unconscious endeavours to express to us certain verities that are barely within the reach of our conscious thought. The idea of survival is one that it persistently presents to us—with or without calculable evidence—as a verity. It is for us to trust, but also to test, this prompting of the human "psyche."

THE CONTINUITY OF DEATH

JOHN ZORN

THE question of survival of the individual after death is but a part of the riddle of existence, which embraces the questions : What is Life ? What is Death ?

When we come to consider existence, we are confronted with the part in our problem played by Time. In one sense, only the Past and the Future may be said to have being, for the Present is merely the point where Past and Future meet. But it is in this Present that we may in the truest sense be said to live, for it is there that life is intensest. The acutest pain or pleasure diminishes with the lapse of time until ultimately it survives only as a memory ; both memory and anticipation are attributes of the Present. Regarded from a certain standpoint, every living organism may truthfully be said to be in a perpetual process of both living and dying. Life involves change and change is death. The mother filled with pride as her child develops, hungers after the baby graces that development destroys. Death with its finality leaves the one unchanging memory of the individual, who up to death is always changing. In this sense there is indeed truth in the saying, " Whom the Gods love die young." That " in the midst of life we are in death " must, I think, be admitted by all. It is sad to see a beautiful woman dying into a hag ; to observe a noble youth dying into a self-seeking middle-aged man ; to watch the high-idealized reformer dying into the vote-catching politician. Considered from this aspect, we can say, " Thank God for physical death ! " " Fear not them that can kill the body, but them that can kill the soul."

Ignoring this perhaps somewhat fantastic view of life and death, what we commonly call death is the point

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at which the life of another becomes imperceptible to the ordinary human senses. Our question of survival after death is thus narrowed down to whether the life of the object observed ceases when perception of that life ceases to our ordinary human senses.

Now, to suppose that we have to-day exhausted every means by which our ordinary human senses can be protracted is to suppose a great improbability. The microscope, the microphone, and other scientific instruments have enormously extended the scope of sensitive observation, rendering the hitherto invisible and inaudible both visible and audible. To dismiss, then, the claims of spiritualists to an extension of knowledge of the invisible and inaudible may be equivalent to a short-sighted man refusing to believe the statement of a far-sighted neighbour in regard to an object imperceptible to the short-sighted. But believing the evidence of the spiritualist does not imply the necessity of accepting his explanation of it. Alternative hypotheses for the phenomena observed may exist, and it is by examination of these alternative hypotheses that we shall arrive at the most probable.

In considering the physical death of a man, I was interested to learn some years ago from a barber that the hair continues to grow on a corpse. The man told me he had at one time to shave a good many corpses. I have never personally verified this man's statement, but, if true, the inference is that physical death is a gradual process, proceeding for some days after what we commonly call death has taken place.

Now we know that birth is only the beginning of an independent individual life, the child developing from the embryo. If we accept the popular belief of a soul and body uniting to form a man, when does the connection between the two first take place, and when does it end? Does it begin at the moment of birth or of conception; and does it end at the moment of death or at some later period?

Does the soul form the body and merely utilize it for a transitory life in this world or plane; or is the soul, like the body, a mere temporary creation? If we accept

the spiritualists' assertion that the soul survives the body and enters upon an existence on a different plane, an interesting question is the length of existence of the soul on that plane. That such existence can only be temporary appears to be inferred from the stories of ghosts and apparitions that we hear of (always supposing these stories to be genuine), for while we hear numerous tales of ghosts of folk who passed away tens and hundreds of years ago, I never remember hearing or reading of a ghost appearing of any one of the Classic Age, let alone the ghost of a Cave-man. But if the soul be immortal and independent of time, ghosts of the times of Julius Cæsar, Homer, Noah and the Cave-men ought to haunt us to-day equally with the armour-clad or periwigged gentlemen who patronize our ancient houses. The hypothesis of a gradual fading away of what we generally call the soul (meaning, I take it, the individuality as we know it), analogous to the gradual death of the physical body, would account, I suggest, for much of the psychic phenomena recorded. It appears to me a mistake to suppose that our alternative is death or immortality; between the two might come a third possibility—gradual death of body and soul. But accepting this theory of gradual death brings a fresh difficulty, which we can sum up in the word "when?" A man walking from a group of his fellow-humans vanishes soon to the short-sighted folk, later to the long-sighted ones, later still to a man with a telescope. If telescope and height of observation-post can both be extended indefinitely, will the man *ever* vanish? My point is, that the theory of *gradual* death appears to involve the admission that the reality of existence depends upon the extension of the powers of observation of the observer, as well as upon the fading away of the object observed.

The indestructibility of matter and the conservation of energy lead me to suppose the existence in some form a great all-embracing Personality. In what form my little microbe body and soul is linked to this Personality, and whether or how the latter will survive in this great Personality, does not trouble me. I find happiness in

The Continuity of Death

leading a life as useful to my fellows as I can make it—without immoderately disturbing myself. To such a man what is commonly called spiritual vision may not be vouchsafed. To me, God is revealed in the marvellous harmony of Law that reigns throughout the universe as I observe it. Law is revealed by knowledge ; knowledge attained by research. Therefore I welcome the spirit of inquiry evinced to-day in matters physical and spiritual ; therefore I advocate the fearless treading of the path of research as good for man and pleasing to God. In that research we must make use of the tools with which we are furnished, and by careful experiment, patient collation and sifting of evidence pursue the attainment of knowledge. To use the co-operation of our fellows through the prosaic medium of an institution for research appears to me both sensible and reverent. Research should lead us to a larger and a nobler life, and enable us to walk closer hand in hand with the Great Architect of the Universe, the All Father.

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EDUCATION AND SPIRITUALISM.

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ECONOMICS AND SPIRITUALISM.

PROFESSOR E. J. URWICK, London School of Economics.

THE EDUCATIONAL SANCTION

SIR MICHAEL SADLER

SIR MICHAEL SADLER, who very considerately forwarded Dr. Wilfred Grenfell's letter (which see), states that he concurs with the opinions it expressed. These opinions contain an educational implication.

EDUCATION AND SPIRITUALISM

ST. GEORGE LANE FOX-PITT

I, 2. THERE has certainly in recent times been a very marked growth of public interest in matters vaguely called "psychic." I cannot, however, quite accept the anti-thesis suggested in your second question. The conceptions of life there contrasted: "logical, scientific or reasoned," on the one hand, and "spiritual, mystic, instinctive or intuitive," on the other, are not necessarily opposed. There are between them, no doubt, important questions of emphasis and relation, but I hold that the two aspects of existence thus formulated are not mutually exclusive. They are, in fact, complementary and naturally correlated. I have endeavoured to make this proposition clear in my recent book *The Purpose of Education*, published by the Cambridge University Press, and again in my forthcoming *Free Will and Destiny*, shortly to be brought out by Constable.

The renewal of interest you speak of has beyond question received a great impetus through the war, yet this interest has always been active, if somewhat intermittently, in its specific manifestations. All human beings become aware, in various ways and on occasions, that their "physical" environment is never complete. In other words, we all learn from experience that there is something in life the ordinary mortal does not quite know and understand. Thus, sometimes he seeks enlightenment by an effort to extend his acquaintance with the "physical." Sometimes he seeks to increase his knowledge by the exercise of powers, more or less latent, transcending the familiar channels of sense. Lastly and more rarely, he seeks to gain knowledge by combining systematically these two methods. Professed materialists insist that the only

possible source of knowledge comes through the five senses. To-day such professors seem to be dwindling. Most thoughtful people of the present time would accept the Buddhist teaching that there is a sixth sense, one more particularly of the mind. Yet, strange to say, materialists are as a rule pronounced *egoists*, and the most irrational among them like to call themselves "spiritualists." Their chief dogma seems to be that there is absolute *separateness* between individuals and between individuals and things. They fail to see the function of consciousness in generating and dissolving our feelings and perceptions of separateness. Their minds are superficial and, in various degrees, *dissociated*. To say this is not to deny the importance and the *relative* validity of the perceptions of separateness, upon which, indeed, normal scientific methods proceed. Here again it is a question of relation and emphasis.

3. The answer to your third question turns on the implication of the word "survival." Anthropologists, psychologists and physiologists are for ever engaged in the investigation of innumerable species of *survival*—forms, customs, methods, habits, symbols, etc. The suggested "survival" in the question appears to be that of an absolutely independent and unchangeable "ego-entity." I reply unhesitatingly that, inasmuch as every thing and every individual is continuously interdependent and changing, the proposition of an unchangeable and independent "ego" and its survival is simply unmeaning. In a sense, of course, individuality survives, for all psychic effects survive their causes, and there are obviously *change-vehicles*, themselves changing *ad hoc*. What I am combating is the preposterous idea of an absolute *identity* in the current of transformations. Psychic *sequence* is intelligible, so are the various recurrences in temporary manifestations of similar forms, but an immutable "psychic body" is a pernicious delusion. Granting the genuineness of "materializations," and I do not dispute them, they are no more than evanescent phenomena, like all other phenomena. The craving for "egoistic survival," in contradistinction to individual continuity,

is a very strong one, and, in my view, it is at the root of all evil.

Abnormal psychic phenomena are extremely interesting, and they should be carefully studied. To make this study profitable, however, requires a type of observer mentally well equipped and informed. Such, unfortunately, are rare in any branch of inquiry, and particularly in psychic matters.

I agree with Professor Henri Bergson (a former President of the S.P.R.) that "supernormal psychic phenomena" are always in operation, though, generally speaking, unnoticed.

4. The last question is very important, and a very difficult one to answer. "Organizations" are apt to become fossilized and "inverted." After a term of useful existence, their chief concern appears destined to degenerate into an exploration into the best "practical" means of maintaining their corporate existence. Spontaneously formed meetings and conferences for lectures and discussions would probably be far preferable, but the genuine interest in the subject, as a vital educational matter, has not yet developed itself sufficiently to make this a practical suggestion. An organization in which I have taken an active part since its foundation nearly twelve years ago—the International Moral Education Congress—has already been much concerned with psychology; and it is probable that at the forthcoming meeting of the Congress in Paris, fixed for 1921, abnormal and supernormal psychology will form an important item in its deliberations.

ECONOMICS AND SPIRITUALISM

PROFESSOR E. J. URWICK

I AM afraid my opinion differs a little from yours as to the possible economic effects of a psychic revival. I cannot at present see that it would produce any definite effect upon the real standard of life of the people or upon their customary or acquired scale of economic values. There is no doubt that a genuinely religious revival might have such an effect, but I find it hard to believe that a great increase of interest in psychic phenomena is worthy to be classed side by side with a revival of a religious interest. For this reason I do not hope for much in the way of good effects upon the moral standard of the people.

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